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WOODSTOCK LETTERS

VOL. XV, No. 2.

MR. MOSELY'S REASONS FOR NOT TAKING THE OATH OF FIDELITY TO THE STATE, 1778.

Secundum Evangelium ; in quo laboro quasi male operans, Sed Verbum Dei, non est alligatum. Ideo omnia sustineo propter Electos ut et ipsi Salutem consequantur.—II Tim. ii, 8, 9, 10.

According to the Gospel, wherein I labour even . . . as an Evil-Doer; but the word of God is not bound, therefore I endure all things for the sake of the Elect, that they also may obtain Salvation.—*II Ep. ad Tim. ii, 8, 9, 10.*

The Example of St. Paul, D. C., is an Example that every Christian is in Duty bound to follow. I can't think, but that great Saint is much to be admired for undertaking his own Defence against the Censures of the world, which judged him an Evil-Doer, because he was bound in chains, and in Cæsar's custody. The world mostly judges by the Eye and seldom scrutinizes either the Delinquent's Intentions or Reasons. Civil Government has even provided Courts of Equity to search into the real Justice of Causes, knowing the many evil consequences that have attended, such weak and superficial Evidences, from Facts, not well looked into. As St. Paul was the Minister of God, it was absolutely requisite, that his character should stand clear in the Judgement of the World, that his Preaching might have

the wished for success, and that his Ministry might appear to all Men with Honour and Credit. For if the World judged him an Evil-Doer, his Labour and Words must have lost their whole Effect, and the Word of God been evacuated; the Apostle knew these evil Consequences, he therefore judged himself under the strictest obligation to clear his Character, that the Faith in Christ, which he preached, might not be preached in vain. Therefore he tells his flock (I Cor. iv, 4, 5): "Judge not before the Time; until the Lord come, who both will bring to Light the Hidden things of Darkness and will make manifest the Counsels of the Hearts. For I am not conscious to myself of anything . . . but he that judgeth me is the Lord." So that altho' he was in chains, and a common Prisoner in the Jail, he was not conscious to himself of any Crime, that he had been guilty of, he knew he had laboured in the preaching of the Gospel and promoting the Faith in Christ. This gave offence to the incredulous Jews, who stirred up the People and laid Hands upon him, as an Evil-Doer (Act xxi, 27). When arraigned before Festus the Governor, for Guilt, that his accusers could not prove, he said (Act xxv, 7, 8, 11): "I have not offended in any Thing, neither against the Law of the Jews, nor against the Temple, nor against Cæsar, as thou very well knows." If "I have injured them, or have committed any thing worthy of Death, I refuse not to dy." It was by this manly Resolution, he convinced his Flock of his Innocence, cleared his Character, and continued his Ministry with Honour and Esteem. I've not the least Intention, to draw any Comparison between that great Apostle and myself. He has here, in what I've alleged, drawn an Example, for every Minister of the Gospel to conduct himself by. For as our Characters, are publick, there is little Good to be expected unless they stand fair and clear. This thought induced the Apostle to plead in his Defence, and clear himself of every Aspersion, that his Enemies had laid to his charge. I know none, that is laid to mine. Yet as by a late Law of the State, which obliged every adult male Inhabitant of the State to take an Oath of Fidelity and Support to this Common-Wealth. And as I was deficient in taking the said Oath, for many sufficient and weighty Reasons, which I've laid before the honourable House of Assembly, and are by that Honourable House entirely approved; which you may be assured off, by my appearing as I do, in the Character of a Preacher of the Gospel; I desire also to lay the same Reasons before you, that I may clear myself of any Censure or Aspersion, that may any ways

prejudice my Hearers against my Reputation or Character. The Roman clergy are a Body of Men, of which I am an unworthy member, so linked, bound and connected together by Vow, Affection and other Tyes of Honour, consistent with which no one of us all wou'd choose to act in any affair of real Consequence or Importance without the Knowledge, Consent and Approbation of the Rest. Thus I was engaged under these Obligations of Conscience, and Honour, when the Oath first came forth autherized by Law. I made every Application in my Power to know the conduct of the Rest of our clergy. I sent an Express to the Head of the Bay, where I thought that the Gentleman there residing, might have had some Intelligence of the Proceedings of the Rest, but upon the Return of the Messenger, I found him as Ignorant of it as myself: Here I acquiesced, trusting to the Indulgence of the Legislature, for as I lived in a Part of the State so remote from the Rest, I judged all farther Endeavors must have been in vain and too late for the Term fixt by Law; I have of Consequence submited to the Alternitive, of being prohibited from teaching and preaching the Gospel, till the Legislature shou'd, on Application, relieve my legal Inabilities. And I never received any Intelligence of their Cordial Concurrence and Consent till towards the End of May, 1778. When I took the earliest Opportunity which offered itself, to pledge my Fidelity in Concurrence with my Fellow-Clergymen, to the State. The first Opportunity which presented itself, was at an adjourned Court in Talbot, of which I was an Inhabitant, then judged legal and sufficient by a Majority of that Bench. But as I soon understood that Objections were made to the Propriety of taking that Oath, at that late Season, on the weight of which I presumed not to determine. And as I was resolved to give no Offence to Government, I lay'd my Reasons before the honorable House of Assembly, as I now lay them before you, and as they have judged them just and reasonable, I doubt not, but you will show me the same Indulgence. Yes, and my Approbation and good will must farther appear, that notwithstanding I had such Reasons to wait for my Intelligence of the Conduct of my Brethren, I must acquaint you that every Roman Catholic took it in due Time, under my Direction, not one excepted, which I think you will judge, that it must speak a kind word and be powerful in my Favour, with them that may any way be disposed to censure me. Thus then being Ignorant, and as I may say, excluded and deprived of the Sentiments of my Fellow Clergymen; In this critical Juncture, I acted accord-

ing to all the Reason and knowledge I had in the Canon-Law. I always maintain'd this Truth that a Clergyman's Business, was to have nothing to do with this World (Joan. xviii, 36), "My Kingdom says Jesus Christ is not of this World." And St. Paul says to Timothy in his Instructions to him as a Clergyman (II Tim. ii, 4), "No man being a Soldier to God, intangleth himself with worldly Businesses; that he may please him to whom he has engaged himself." From this Authority of Scripture, which I well knew; and being abandoned and left to act according to my own private Judgement, I must confess that I thought, that taking such an Oath, was taking an active Part in changes of Government, which I conceived was acting out of Character, and beyond the Business of a Clergyman. I conceived, that swearing to defend to the utmost of my Power, and taking up Arms was much the same thing. It is true a Clergyman may advise and approve of a just war, but the greatest Justice of it, will not entitle him to take up Arms. The Altar and human Blood do not seem to cohere well together. Murder and pacifick Oblations seem to be contradictory (Matth. v, 23, 24): "If thou bring thy Gift to the Altar, says Christ, and there shalt remember that thy Brother hath any thing against thee; Leave there thy Gift before the Altar, and go first to be reconciled to thy Brother and then come and offer thy Gift." I freely confess, that the clergy have been often and justly blamed for meddling in Politicks and State Affairs: and the Contents of this Oath, compelled us into what, we ought to avoid by every means; and as I always resolved to avoid this just Censure and Reproof, I conceiv'd it better to submit to the Penalty and trust to a future Indulgence on a serious Consideration of the Difficulties, than take an Oath which my Conscience in the then present circumstances, cou'd not approve off or permit. In every Contest for Liberty and Change of Government, there are some capital Risks to be run. The most glorious Champions for Virtue, meet always an Opposition from an other Set of Men of a far different Stamp. Every Heroe has his Antagonist, jealous of his Fame and Renown. This is our Case in our present Struggle for Liberty, we've a powerful Enemy to oppose in every Exertion we make. They stigmatize our Cause, with the Opprobrious Name of Rebellion. They threaten its adherents, with the Punishments and Penalties of high Treason. It is the galling Yoke of Slavery, the sweet Comforts of Liberty and every advantage of an extensive Trade that makes the Hero step forth to vindicate his Country from Oppression, and exposes

himself to every Danger and Risk to see himself and his Children enjoying every Advantage that Liberty and a free Trade can promise and ensure. Therefore, where there are such Benefits and certain Profits before the Eye, it behoved every Inhabitant, that saw these Advantages before him, to take Part in every Risk and Danger. Far different was the Case of the Clergy in every Exertion of this kind. The Clergy can expect to reap no great Advantages, from the most sanguine Success. It is quite out of their Sphere to look for Posts of Profit, Honours in Government, or Advantages in Trade. No Man would expose his Head to Danger, without he saw some Honour, Profit, Interest or some advantageous View from the Success of his Perils and Labour: where this is not seen nor can be expected, it must be judged Madness and Rashness to run evident Dangers and be void of all Chance and Hope. Mistake me not, it is not my present Purpose to blaim or censure any Man's Conduct, my only aim is to deffend my own. Wherefore I say, if the Clergy in every Change of Government can expect no Advantage from y^r^ greatest success, as it is not their Call to accept of Honours in Government, Posts of Profit, or Emoluments in Trade, I conceived it rather rash in me to expose my Person to the anger of a dangerous Enemy, then threatening us at our very Doors for taking an active Part to maintain, support and defend a cause, which they then stigmatized with Rebellion. Nay it might with some Weight of Reason to be expected, that they wou'd have exerted the utmost Revenge on a Body of Men for meddling in an affair, who had not, in the common Nature of Things, the least Business with it. They must know, as well as the universal World, that the Clergyman's Business is not of this World, nor to meddle with affairs of State. In all Wars, Strifes and Contentions, let the Cards run as they will, their Expectations in this World, ought not to extend beyond the free Service of God and his Altar. "Pasce agnos meos, Pasce oves meas" that is, feed my Lambs and feed my Sheep, is the full extent of their Commission, and their whole Charge and Business; and God send we may compleatly fulfil it. Here some may say that this Excuse of a powerful Enemy threatening at our Doors, may plead in Favour of any Nonjuror. I plead but my Cause, I shou'd not choose to agrivate the Guilt of any Man, it is far from my pacifick Dispositions. Yet for Reasons already given, I think this Plea carrys with it more Influence for a Clergyman, than for any other Member of a Community. Where all and every Member of a Community are to reap equally

Profits, Benefits, Emoluments, Privileges and Honours, then I say every Member of that Community ought to share in every Risk and Danger of his Life and Fortune; this is not the Case with a Clergyman, you desire to expose him to every Risk and Danger, and then exclude him from every Profit, Benefit, Emolument, Priviledge and Honour. Vide Form of Government. Art. 37, where it is said (Form of Government Art. 37 circa finem): "No Minister or Preacher of the Gospel, shall have a Seat in the general Assembly, or the Council of this State." If we are excluded from these Priviledges and Honours why should we be exposed to equal Dangers, with those who are qualified to enjoy them. No, they are Honours, which we neither expect or wish for, they are unsuitable to our Call and Business, therefore the Legislature acted wisely in preventing any Ambition of this Kind for ever. Wherefore as I've already said, if a Clergyman is by Law and Profession deprived of the greatest Honours and Places of the State and excluded from every Interest in Trade, having neither Wife or Children to provide Happiness for, on a future Day, but only his own Call and Happiness in View, I must think that his Case is widely different from any other Inhabitant, that has every Advantage in View not only for himself but for his Children for Ages hereafter. Therefore the Plea of Danger, is more excusable in a Clergyman, than in any other Member of the Community. Here an other may say, these Reasons, cast a Censure on this Legislature, for enacting such Laws both against Justice and Wisdom. No, D. Auditory, I blame not the Legislature, I believe its Intentions were good and equitable to prevent false and mutinous Doctrine amongst the People. Yet! the wisest Law makers on more mature Consideration, found amendments to diverse acts, both necessary and useful. Read but the Codes of Law and you'll find as many Amendments as Acts. No human Legislature is an all seeing God. The Divine Law-Giver may and will give to us Knowledge and Wisdom, but not Omnisciency. Altho' (Prov. viii, 15), "by him . . . Lawgivers decree just things," yet they may err and will see their own Errors as appears, by their frequent Amendments and Repeals of Laws. And as there is no Law, without an Exception, so there are many Persons, by Reason of Circumstances, Places, Times and Persuasions, can not duely to the Letter comply with them, as Absence, Distance, Ignorance, Misrepresentation and Conscience may easily prevent them, and obstruct an immediate Compliance. Yes I'll even say, that there are many just and Salutary Laws, which may be impracticable by many Persons in different Circumstances.

For Example some Years ago, there was a Law past in England to hinder clandestine Marriages, that no one shou'd be marry'd but by the Minister of the Parish, under a heavy Fine, and Illegitimacy of the Children. This was in it self a Good Law, a just and advantagious Law, and put an effectual Stop to many Abuses and Irregularities. Yet many for Conscience's sake cou'd not comply with it. For as the Minister of the Parish, must be of the Church of England, as established by Law, a Roman Catholic believing Marriage to be a Sacrament, cou'd not in Conscience receive it from the Hands of one, who by his Religious Tenets, did not belive it such: and as there were many genteel Families, and of Fortune of this Profession, they were obliged on the Point of Marriage to retire into France for the Performance of the Ceremony, and to legitimate their Children. Yet I can't say, but what it was a good and advantagious Law to the Community, for Reasons already given, and it wanted but an Act of Toleration and Freedom in Religious Opinions as this Happy Country now enjoys, to have made it universally useful and agreeable. . . These, Ch. Aud., were my Reasons, and these were my Sentiments in Regard of the Oath of Fidelity and Support, which hinder'd me from taking it in due Time. But as soon as I understood the cordial Concurrence and Consent of the Gentlemen, whom I confess to be far wiser than myself, I abandon'd every Sentiment of my own and submitted entirely to their Judgement and Conduct, and took the earliest Opportunity which offer'd to pledge my Fidelity and Allegiance to the State, which was at an adjourned Court of March before the Bench at Talbot Court House. Undoubtedly many wise Heads, all in the same Circumstances as myself must judge better of perilous and doubtful Things, than one, and of Consequence I then submitted my Judgement to the more Wise, on their Concurrence and Consent. As the Honourable House of Delegates have approved of my Reasons and have reinstated me in my Functions and other Priviledges in common with other Inhabitants of the State, I hope for the same Reasons you'll suspend all y^r^ past Censures, and attend hereafter to the Word of God, which in my preaching and teaching may come from my Mouth (Text. Supra), "according to the Gospel, wherein I've laboured, even as an Evil-Doer. But the Word of God is not bound, Therefore I endure all these things, for the sake of the Elect, that they also may obtain Salvation," which is the only object of all Labours, and the only Happiness I wish you all, In the Name of the Father, etc., etc. Amen.

LOUISIANA.

A SHORT ACCOUNT OF THE SOCIETY IN NEW ORLEANS.

(*Continued.*)

The promise, he had made to the friendly troopers at the Tonica village, was ever present to Fr. d'Outreleau, and urged him on to beg of the Superior, permission to join the forces among the Natchez. It was with reluctance that Fr. le Petit yielded to the desire of the missionary, whose history, during this campaign, he thus sums us: "He partook of the fatigues of the siege, and gave new proofs of his zeal, his wisdom and his bravery."

This haste of Fr. d'Outrelcau, to undertake the duty of chaplain to the colonial army, may seem somewhat strange, when it is borne in mind, that mention has been made of a certain Father Philibert, Capuchin Curé of the Post among the Natchez, whose absence, on the fatal 29th Nov., involved Fr. du Poisson in the massacre. All that can be said on the subject is, that no mention is made anywhere of the return of the Capuchin. In fact, be it said here, and merely as a matter of history, that the Capuchins drop out of sight during those dark days of the colony; history is silent on the noble work they must have done, in union with the Ursulines, and Jesuits of whom we hear so much at this time.

On the 25th February, 1730, the Natchez surrendered the women and children, who were immediately sent to New Orleans under escort, and as the war was practically over, Fr. d'Outreleau returned to the city to them. The brave missionary remained six weeks with the Superior, and then returned to his mission in the Illinois country.

The generosity of the colony was taxed to the utmost in providing food and shelter for the widows and orphans of the two hundred slain at Fort Rosalie, and of those who perished at Fort St. Peter. The newly made widows, however, were not long dependent on the bounty of the colony; they were in haste to doff their weeds, and Father le Petit blessed many a marriage during those troublous days. When writing of this the good Father, thinking that his readers might imagine that recent events would throw a gloom over the festivities, attendant on such occasions, and

that the weddings would be rather funereal, hastens to say with great naïveté that he is told "that there are great demonstrations of joy at these nuptials."

One day about this time, while Fr. le Petit was at the government-house on some business, a band of Illinois, consisting of Michigamian, and Kaskaskian braves were announced. The former were headed by Chicago, after whom was called an Indian village, which was situated near the site of the present great western metropolis, and the latter by another well-known chief named Mamantouensa. Governor Perrier received them with all colonial pomp, in order to impress them with the greatness and power of the French. When the Council began, Chicago was the first to speak. He spread a buckshin robe, bordered with porcupine quills on the floor, and placing two calumets on it, said, pointing to them: "See, two words which we bring you, the one of religion, the other of peace or war just as you shall decide. We hearken with reverence to the commandants, because they bring us the behests of the king our father, and still more to the Black Robes because they bring us the word of God who is the King of kings. We are come from afar, to lament with you the death of the French, and to offer you our warriors to strike the hostile nations which you shall point out. You have but to speak. When I was in France, the king promised me his protection for the Prayer (the Catholic religion), and told me never to abandon it. I shall always remember it. Grant us, you also, protection for ourselves, and our Black Robes." As Chicago concluded, Mamantouensa rose, and a spoke as follows: "Here are two young Paduka slaves, some skins, and other trifles. It is a small present that I make you, and it is not my intention to bind you to make me a greater one. All that I ask of you is your friendship and protection. I am more desirous of these, than of all the merchandise of the world, and when I ask you for them, it is solely on account of the Prayer. My sentiments on war are the same as those which you have just heard from Chicago. It is useless then, for me to repeat what you know already." Gov. Perrier was delighted with the loyal and Catholic sentiments of these Indians, and as to Fr. le Petit, it is little to say, that his joy was great. He contrasts these Indians with the settlers, and certainly the latter suffer by the comparison.

As the Illinois were to remain in the city for three weeks, Fr. le Petit offered them the hospitality of our house, which they gladly received. They heard Mass every morning in our church, and on Sundays and feast days sang their

hymns during the Holy Sacrifice, and at the close they entoned with lusty throats a prayer for the king, and an honester prayer for his Gallic Majesty's welfare scarcely appeared before God. During the singing, the Ursulines, who were always in attendance, sang the first strophe in Latin to Gregorian music, and the Indians then took it up in their own tongue, and continued with the same melody. Every evening they told their beads in two choirs, after which they chanted the "Stabat Mater," "Vexilla Regis" or other hymns, which had been done into Illinois by some of our missionaries. Everybody was surprised at the faith and piety of these poor savages, and our church used to be packed during the services. Such were the Illinois, and such under God had they become through the labors of our missionaries, and it is no wonder that Fr. le Petit regretted their departure.

And so the eventful 1730 has come to an end. The rising of the Natchez was put down, at least for the time, but it cost many lives and much property. With the advent of peace came the necessity of supplying the place of the martyred missionaries. Fr. le Petit did what in him lay, and others were sent, but of their names and their deeds there is no record.

In 1733 Bienville was again appointed governor of the colony, and it was during this his second term that an hospital was erected by royal bounty in our city. When it was finished, in 1737, Fr. d'Outreleau was summoned from the Illinois country, and appointed chaplain of the institution. In 1738 Fr. le Petit paid a visit to the missionary stations in the Illinois country, returning the following year to New Orleans where he died on the 14th October. He was succeeded by Fr. Peter Vitry. Like his predecessor Fr. Vitry fell on troublous times. One of the first things he was obliged to do was to deny the request of Gov. Bienville, to establish a school in the city. We gather this from a joint letter, addressed by Bienville, and the Commissary Salmon to the French government on June 15th, 1742. The letter runs thus—"It is a long time since the inhabitants of Louisiana pointed out the necessity of having a college, for the education of their sons. Convinced of the advantages of such an establishment they invited the Jesuits to undertake its creation and management, but they refused, on the ground that they had no buildings suited for the purpose, and had not the necessary funds to support such an establishment. Yet it is essential that there be one, at least for the study of the classics, geometry, geography and pilotage.

There too the youths of the colony should be taught the knowledge of religion which is the basis of morality, etc., etc."

It was a strong appeal, but the corrupt Louis XV set it aside, because forsooth the colony was too unimportant a place for such an establishment, and in consequence of his decision, money, that would have strengthened the waning power of France in the New World, went to add new corruptions to his Court. Anent this subject of the education of the creole youth of Louisiana, it may be well to examine a statement which is found in "The Social Statistics of Cities; New Orleans, Department of the Interior, 1881. By E. Waring and Geo. W. Cable." "The Jesuit fathers, wherever the fault may lie, seem to have put the people of New Orleans, whose male youth they had engaged to educate, very little in their debt." This is a fair specimen of Mr. Cable's method of writing. The beginning of the sentence would seem to distribute the blame, but towards the end we see the "cauda serpentina," for there he lays all the blame at our door, which he would have been justified in doing, if we had "engaged" as he asserts, "to educate the male youth." Such was not the case, according to the terms of our contract. Martin, the Hugenot historian of Louisiana, whom no one will accuse of partiality where Catholics are concerned, says expressly, that the Superior of the Jesuits was allowed only "the temporary use of such priests of his order, as might arrive in New Orleans." Such being the case we could not well open a college. Moreover, Bienville was not the man to stand by quietly, while we infringed the terms of our charter. But why stop to rebut charges brought against heroes, saints, and martyrs by one who is regarded by his countrymen as at least a trimmer.

Again the political horizon became overcast. The English began to tamper with the Choctaws, and Fr. Baudoin's position among them grew daily more perilous. Still the Governor was loath to recall him, but at last, yielding to the urgent demands of Fr. Vitry, he summoned Fr. Baudoin to New Orleans and the Choctaw mission was abandoned. Fr. Vitry, who had been Vicar-General passed to his eternal reward April 5th, 1749.

Fr. Michael Baudoin, who had passed so many years among the Choctaws, was appointed to the superiorship, left vacant by the death of Fr. Vitry, and when installed he received from the Bishop of Quebec, the commission of vicar-general of the Province.

Let us now say something on a subject, on which up to

this we have been silent, and that is the material advantages which the Society brought to the colony especially at this time, when it was under the guidance of the enterprising Baudoin.

Fr. Vivier writing in 1750, to a friend in Europe, among other things makes mention of our residence at New Orleans, "where," he says, "the superior general, one of our Fathers and two Coadjutors reside. We have there quite a large plantation, which is in a very good condition. It is from the revenues of this plantation, together with the salaries paid us by the king, that the wants of the missionaries are supplied." As our plantation grew to almost double its original size in the course of the years which we have been glancing over, a word as to the manner of its acquisition may not be uninteresting. The plantation as granted by Gov. Bienville on the 11th April, 1726, had a frontage on the river of 20 arpents (3,600 feet), and a depth of 50 arpents (9,000 feet), within straight lines, and lay between what is now known as Common, Tchoupitoulas, Annunciation, and Terpsichore streets, and bayou St. John "for at that time, this bayou extended far up into the bend of the river, in a depression somewhat beyond the present Hagan Avenue, and not yet entirely extinct." To this grant was added another on the 22nd January, 1728, of 5 arpents front by 50 deep next above. Finally, Fr. Vitry purchased on 3rd December, 1745, a further tract of 7 arpents frontage, and of the usual depth, adjoining the second grant, and by this purchase our title comprised the whole of what is now the first district, from Common street to Felicity Road. Our house was situated some distance from the river on what is now Delord street, in the vicinity of Lee (Tivoli) Circle. As soon as our Fathers took possession, they planted a grove of wax-myrtle shrubs, the theme of history, and the admiration of travelers. This grove of myrtle served a double purpose, it reduced the seepage on the front to a minimum, and furnished the Fathers with tapers for the altar, and for domestic use; for be it known that this plant furnished the only illumination known for years in the Colony, and the cry of "belles chandelles" was a familiar one on our colonial streets. Fr. Vivier tells us that with care, this wax can be made almost as good as French bees-wax, and adds that if a demand for it, could be produced in the mother country, it would prove a source of considerable revenue to the colony. Notwithstanding all its good qualities, it is to be feared, that a pen acquainted with the petroleum, gas and electric lamps of the 19th century might write about this

wax-myrtle with an under-current, more or less discernible, of disparagement, and so it may be wise to give place to one whose quaint lucubrations grew, and thrived in its darksome light. Mons. Page du Pratz was a Frenchman, who spent many years in the colony observing everything he deemed worthy of note. He has left us some excellent pages on the plant, and animal life of our State, and among the rest he speaks of the wax-myrtle, and the manner of making the wax. We are justified in asserting that the observations of Mons. Page du Pratz were made on our plantation; first, because it was as history shows, the most perfect one of its kind in the colony, and then again in his account of the manufacture of the wax we find a method of marking the flight of time, rarely met with outside of our ascetic literature. But du Pratz is impatient to speak. The passage may be found in his second volume of the History of Louisiana, printed at Paris in 1758: "The wax-myrtle, is one of the great boons, with which nature has enriched Louisiana, where the bees construct their hives in the ground, to put their treasures out of reach of the ravages of the bears, which are very fond of tid-bits, and which have little fear of their stings. At first sight one would take it (the wax-myrtle) as much by its bark, as by its height, for the species of laurel that cooks use. It grows in a tuft from the root; its leaf is shaped like that of the laurel, but is not so thick, and its color is not so bright. Its fruit grows in bunches, and throws out a number of stems, about twice the length of your thumb, from the same place; at the extremity of each of these stems there is a small pea, made up of a kernel, enclosed in a shell which is entirely covered with wax. Its fruit grows in great quantities, which is all the easier to gather as the branches are extremely limber. It grows in the shade of other trees just as well as in the sun, in swampy places, and in dry soils, in a warm climate, and in a cold one. For although it grows in abundance in the vicinity of New Orleans, which is about 30 N. Lat., it grows equally well much farther to the north, and they assure that it is to be found in Canada, a country as cold as Denmark. The wax that this tree produces is of two kinds, the one a whitish yellow, and the other green. It was quite a while before these kinds were separated, they were mixed together in the primitive method that was followed in extracting the wax. In fact, it was usual to throw the grains with the stalks attached into a large pot of boiling water, the wax became detached, and then the kernels and stalks were skimmed off. The water was then left to cool, and the wax

to harden, after which the water was drawn off, and the result was a cake of pale green wax which however whitened with age. An accident, as it ordinarily happens, taught us quite recently how to separate these two kinds of wax. On the grains and stems, which are put into a pot as much boiling water is poured, as is sufficient to cover them. A little after, that is to say, about the time necessary to recite the "Miserere" the water is poured into a cold vessel. In cooling the wax hardens, and that is the whitish yellow kind, which bleaches rapidly if exposed for six or seven nights to the dew. Then the water which has been drawn off is poured back on the grains and stalks, and boiled at discretion until it is judged that all the wax has been detached. The water which has served to dissolve this wax is anything but useless. It has received from this fruit an astringent virtue, so that it hardens tallow when melted in it, to the point that the tallow candle becomes as hard as the wax-candles of France. It will be believed without difficulty, after what I have said, that the French of Louisiana cultivate this plant with care." Here we have an account of one kind of the agricultural labors of ours, but there were others from which to this day Louisiana draws great profit. In 1751 Fr. Baudoin introduced sugar cane into the colony, and at the same time imported some negro slaves from San Domingo, who were acquainted with the methods of cultivating it. He tried his experiment in the angle of our plantation between Common and Tchoupitoulas streets. It was not a success, as is usual with first attempts, but in time it became a leading industry in the colony. Besides the sugar cane Fr. Baudoin introduced oranges from San Domingo and figs from Provence, France, and many assert that Ours were the first to introduce the indigo plant into Louisiana, but of this the writer has come across no positive proof. Let us conclude here, reserving for the next paper the account of our expulsion from New Orleans, with the words to be found in the Social Statistics, 1881: "Much encouragement was given to agriculture by the example of their (the Jesuits) industry and enterprise." P. J. K.

NOTE.—Owing to a badly worded description, the location of our first house in New Orleans, as given in the preceding paper, is wrong. An old map, of good authority, places our house on Bienville street, in the block bounded by Customhouse, Royal, Charters and Bienville streets.

P. J. K.

AN ACCOUNT OF THE EDIFYING DEATH OF MR. ROBERT BROOKE,

WHO DEPARTED THIS LIFE IN MARYLAND ON OCT. 2ND, A. D. 1667.

This gentleman, who was of noble lineage, had been for some time seriously ill. On the eve of Michaelmas, seeing that his end was near, he sent at once for me. I reached his bedside shortly after midnight and found him—as I thought—in the agony of death. But within half an hour he returned to the full possession of his senses, and calling me to him he said: "Father, this is the happy hour for which my brother and I have in earnest and persevering prayer besought the Blessed Virgin, that I might treat of my soul with you before I die."

Then, after spending half an hour in preparing himself for the reception of the Sacraments, he made his confession and without delay I gave him Holy Communion and administered Extreme Unction. He received the Sacraments with such a profusion of tears, with so great piety, fervor and contrition, and with so ardent expressions of the love of God and of his neighbor, as would almost surpass belief. Then turning to me, he said: "My dear Father, now my soul is in the enjoyment of the sweetest peace." A quarter of an hour later his agony began and lasted some hours amid the acutest sufferings, at each renewal of which he seemed about to expire. But to our great surprise his countenance suddenly became calm and he began with transports of joy to sing in a loud, sonorous voice. He remained in this condition for about an hour. He then relapsed again into the agony of death, which he endured bravely for some three hours, when lo! in the twinkling of an eye, again returned the tranquil expression of countenance, the transports of joy and the singing as before. Taking this as an indication that his soul was about to take flight, I began to recite the Litany of Loretto, in which I was joined by those who were by: and again he sang, more earnestly still. The reason of this — as he told me afterwards—was, that the angels were chanting the praises of the Blessed Virgin, as we were telling them in the Litany. We spent an hour in this fashion, after which returning to

himself most unexpectedly he thus addressed me: "Father, it is God's will that I should return to my senses for a time that I may tell you of the incredible sufferings, which I underwent in those hours of agony and also of the heavenly sweetness and delights which my soul experienced while it expressed itself in song. For then all my pains were gone and I heard the angels singing, and oh! the harmony of their song must be from heaven. Depart," he continued, "ye riches and pleasures of the world! From my heart I resolve never to offend God more, even by a venial sin. Even should he restore my health, I will henceforth love and serve Him alone." Then turning to his brothers, he exclaimed: "O my brothers! Had you tasted but one drop of the sweetness and joy, which I have just drunk, you would bid everlasting farewell to the world and its wealth."

He added further good counsel to this appeal to his brothers and then he kissed them. He kissed his wife, blessed his son and daughter and kissed them both tenderly. He chided his wife for her tears and told her that she ought rather rejoice with him that the will of God was being fulfilled in him. Then he said to me: "Father, let us talk of God and the things of heaven." With this request I hastened to comply. Some time after I pronounced several acts of faith, hope, charity and contrition and frequently repeated aspirations to God, all of which he repeated after me with all the ardor of his whole heart and soul.

In the midst of these he told me that he felt his former ecstasies returning, and true enough, abruptly seizing my hand with one of his and with the other that of his brother, Mr. Charles, he again gave token of experiencing ecstatic joy and continued to sing for full half an hour. His countenance meanwhile shone with such an expression of love that he seemed lost in the delights of heaven. This was undoubtedly an hour of sweetness, yet the interval was but short, for he suddenly passed from these joys into a dreadful convulsion which for the space of an hour so worked upon him that all his veins and arteries seemed on the point of bursting. At length becoming calm again, he said to me: "Father, for my part I believe these ecstasies have come from God, and that the voices I have heard are those of angels; yet I humbly submit myself to your judgment." I then undertook to examine the dispositions of his soul, to ascertain whether his consolations left any good fruit therein; and I discovered in his soul effects, which none other than the Holy Ghost could have worked. For I found that he possessed his soul in humility, patience, indifference

and utter resignation to the will of God, — virtues which were little consonant with his past life, as his brothers and friends assured me, — and God had now brought them to great perfection in the soul of his servant.

He did not yet die, but lingered for two days more. Meanwhile I had withdrawn to take a little rest, and during my absence he foretold that the angels would come to bear away his soul. Shortly before he expired, he called his wife and told her that he saw the angels standing by his bed and waiting the setting out of his soul. When he had said this, with fervent aspirations to God he breathed out his spirit into the hands of the angels to be borne up into the bosom of the Most Holy Trinity. Should one ask why his death should be so happy, I can assign no reason save the firm faith, high hope, burning charity, deep humility, singular piety and devotion, and angelic purity, with which at the hour of his death he received the Sacraments of Penance, the Eucharist and Extreme Unction. For also after the reception of the Sacraments he continued during the whole remaining time of his illness to practise these same virtues, until he breathed forth his soul. Precious indeed in the sight of God is the death of His saints!

This testimony of what his own eyes have witnessed, Peter Pelcon, priest of the Society of Jesus, has left in writing.

I, the undersigned, Professor at Georgetown College, have faithfully copied the relation given above.

CHARLES BOARMAN—1804.

BIOGRAPHICAL SKETCHES OF EARLY MISSIONARIES.

Fr. John Altham.

Fr. White, the Apostle of Maryland, was ably assisted in all his early undertakings by Fr. John Altham, *vere* Gravenor, and Fr. Timothy Hayes, *alias* Hanmer.

Fr. Altham was a native of Warwickshire, England, and was born in the year 1589. He was enrolled among the sons of St. Ignatius in 1623. Before coming to Maryland he had zealously served the missions in the Devon and London Districts.

Fr. Timothy Hayes.

Fr. Hayes was born in Doretshire, in England, in 1584. Being already raised to the dignity of the priesthood he entered a Jesuit Novitiate in 1617. For a long time he was engaged in missionary life in London, where he was exposed to a thousand daily dangers.

Br. Thomas Gervase.

Br. Thomas Gervase, *alias* Gellway, rendered important service to the missionaries, and though only engaged in waiting on the Fathers, and attending as far as he could under the circumstances to their temporal wants fully shared in the merit of their holy labors, and must ever participate in the glory of their undertakings. This devoted man was born in Derbyshire, England, in 1590. Thirty-four years afterwards he entered the Society of Jesus as a Temporal Coadjutor. From Catalogues we learn that, in 1625, he was a novice in the London Novitiate, Clerkenwell. It seems that after his vows of religion he still remained in the same house, for four years later on we find him still in the same place. In 1633, he is mentioned as being employed in humble and useful duties in the Lancashire District. "It is very probable," says the *Collectanea*, "that he is identical with Thomas Latham, the housekeeper at Clerkenwell,

mentioned in the report of the discovery of that Residence by the Pursuivants of the Privy Council in 1628, and committed with the rest to prison." Brother Gervase died of the yellow-fever, in the August or September of 1637. The Annual Letter for that year says, that "after enduring severe toils for the space of five years with the greatest patience, humility, and ardent love, he was seized by the disease prevalent at the time, and happily exchanged this wretched life for that which is eternal."

Fr. John Rogers.

Fr. Timothy Hayes returned to England about the year 1636. That year two other missionaries arrived in Maryland, Fathers John Rogers, *alias* Bampfield and John Wood. This last named Father did not remain many months on the Maryland Mission, perhaps on account of ill-health.

Father Rogers was the son of an esquire, and was born at Feltham, near Frome, county Wilts, in England, about the year 1584. Feltham was his father's seat. He was brought up as a Protestant, but having been taken to the Douay College by Father Bray of the Society he was converted to the true Faith. He entered the English College at Rome in 1604. The following extract is taken from the diary of that College: "1604, John Rogers of Somerset, near the town of Frome, aged twenty, not yet confirmed, came from Douay with William Worthington and Dingley (Morgan). On account of his weak health his admission to the College was deferred until the beginning of the following year, when he was admitted among the alumni in January 1st, 1605, and took the usual College oaths on the 10th of August following. Having completed his philosophy and theology, he left the College April 21st, 1611, and entered the Society. On entering the College he made the following statement: "My name is John Rogers. I am twenty years of age, and was born in a village called Feltham, the property of my father, near the town of Frome, in Somersetshire. I received the rudiments of education in various places, but mostly in a town in Weltshire, called Heytesbury, where I studied humanities for seven years. Thence, at my father's wish, I went to Oxford, where I lived for half a year in Oriel College. After this I remained at home idle for nearly two years, when a soldier named Richard Diar, of the King's body-guard, came to my father's house, and asked him if he was willing that I should enter the service of the son of Lord Harrington, who was Lord-in-

Waiting to the Prince. The soldier, having heard my father's wishes, turning to me asked if I was agreeable. On one special condition I said (meaning that I should preserve my religion). "Thou wilt be *pure* in religion, he replied (thinking I favored Puritanism). I refused his offer. At length my uncle, Lord Stourton, asked my father what he could do for me, and proposed my entering the service of his wife, the Lady Stourton. To this my father assented and committed me to her charge; and when I had spent a year there, by chance I met a very aged priest, named Fr. Bray, who had lived ten years at Douay, and by whose means I was made a Catholic, and I then crossed over, not without difficulty, to Douay. My father is an esquire, living upon his own estate; I have only one brother and sister, and myself the eldest. I have many relatives, some of them Catholics. My father is still a schismatic, and I myself was always so until my conversion by the above-named aged priest."

In 1624 Father Rogers was a missioner in the College of St. Thomas of Canterbury. In 1655 he was at Watten, then being seventy-two years of age, having spent forty-four in the Society and thirty-four upon the mission. He died at St. Omer's College, on August 7th, 1657.

The summary of the deceased members of the English Province for 1657, thus notices this Father: "Father John Rogers, a learned man, and a very sharp defender of our Francis Suarez. Being translated to the novitiate of Watten in his declining years, he spent much time in prayer, either in his private chamber or else before the Blessed Sacrament in the Church. He was visiting the College of St. Omer by way of recreation, and appeared in perfect health, but was found in the morning dead, yet modestly composed in bed, on the 7th of this month of September." Fr. Rogers was, with other Jesuit Fathers, sent into banishment in 1618, under the name of John Bampfield. According to Father Edmund Coffin Father Rogers publicly defended theses of philosophy (metaphysics) with Fr. John Port (Layton) in Rome.

In Brother Foley's sketch of the College of St. Thomas of Canterbury, we read: besides Fr. Baldwin eleven of the English Fathers of the Society passed, under the charge of the good Count Gondomar into exile, Ralph Bickley, Richard Bartlet, John Bampfield *vere* John Rogers, Alexander Fairclough, John Falconer, Henry Hawkins, John Sweetman, Francis Wallis, Laurence Worthington, Francis Young and William York. Most of these returned to England to

resume their arduous labors, braving alike the danger of recapture and of certain death if caught.

From some cause or other, Fr. Rogers was not allowed to spend his life in working on the Maryland Mission. About 1638 he was recalled to England. One year or two before his return, however, the mission was increased by the arrival of two new Jesuits, Fathers Thomas Copley, *alias* Philip Fisher, and John Knowles.

Fr. John Knowles.

Fr. Knowles was a native of Staffordshire, and was born in 1607. He entered the Society at the age of seventeen. He did not last much more than six weeks in our Mission. The Annual Letters say of him that though young, he "possessed remarkable qualities of mind which gave great promise for the future. He had scarcely spent two months in this Mission, when, to the great grief of all of us, he was carried off by the sickness so general in the colony." The Letters add, that "none of the three remaining priests have entirely escaped, yet we have not ceased to labor to the best of our ability among the neighboring people."

Some Trials.

The severest trials of the missionaries came from the ingratitude and injustice of men styling themselves Catholics. The oppression and hatred of enemies were to be expected. The children of darkness naturally hate the brightness of day, the pure glories of light. But that the sons of the Church should seek to oppress and persecute Her, though, alas, a sin so common in our own day, is a thing not only base and unnatural in itself, but even a crime, the very thought of which causes deep pain in every noble heart, and causes every generous breast to swell with indignation and horror. And so the conduct of some of the Catholics of the colony, who sought to infringe upon the rights of the Church, caused our missionaries the most bitter pangs. A missionary writes as follows from Maryland, in 1642: "One thing, however, remains to be mentioned with a passing notice, viz: that an occasion of suffering has not been wanting to us from those from whom we rather expected protection; who, in anxiety for their own interests, have not hesitated to violate the immunities of the Church by endeavoring to enforce here the unjust laws passed in England, that it shall not be lawful for any person or community,

even ecclesiastical, in any manner, even by gift, to acquire or possess any land, unless the permission of the civil magistrate be first obtained. And when our Fathers declared this to be repugnant to the laws of the Church, two priests were sent from England to teach the contrary doctrine. But it ended quite the reverse of what was expected, for our reasons being adduced and heard, and the matter itself more clearly examined and understood, sentence was given in our favor, and received the full concurrence of the laity generally."

Fr. John Cooper.

Fr. John Cooper is mentioned as being in Maryland in 1644, and Fr. Bernard Hartwell is noticed as dying there in 1646. We are of the opinion that these missionaries were in Maryland in 1642. In a letter for that year we read: "To our great comfort, two new Fathers have recently come to us from England; they had a bad voyage of fourteen weeks, though it usually does not take more than six or eight. But of these, of their labors and fruit, we shall, please God, speak another time. We hope indeed that it will be abundant, and thus far we may predict much from their present zeal and unity of soul with us."

If these Fathers here alluded to were not Cooper and Hartwell we are at a loss to know who they could have been, as no other new names occur in the Roman Catalogue about that period.

Fr. Cooper was a native of Hants, and was born in 1610. In his twentieth year he entered the Society of Jesus. In 1645, he was one of those Fathers who were violently carried off to Virginia "to the great damage of religion." He underwent many trials in that place and died there in 1646.

Fr. Bernard Hartwell.

Fr. Bernard Hartwell was born in 1607, in Bucks, England, and became a Jesuit in 1626. He was employed for for some time at St. Omer's College. We find that he served in that college as Prefect and Minister. As already stated he died in Maryland, in 1646.

Mr. Ralph Crouch.

About Copley's time there was in St. Mary's County a gentleman who signalized himself by his many virtues and untiring zeal. His name was so often connected with works

of mercy that some Protestant historians have mistaken him for one of the Fathers. We refer to Mr. Ralph Crouch, who, it will be seen from the following account of him, taken from the English Records, was merely a layman while in Maryland: "Br. Ralph Crouch, a native of Oxford, who entered the Society as a temporal coadjutor, was born in 1620, and joined the novitiate at Watten, about 1639. Soon after he left the noviceship, and went to Maryland, where for nearly twenty years he was the 'right hand and solace' of the English Fathers in that laborious and extensive mission. Being a man of some education, he opened schools[1] for teaching humanities, gave catechetical instructions to the poorer class, was assiduous in visiting the sick. He was a man full of zeal and charity, and ready for every good and pious work. Being at length re-admitted to the Society in 1659, he returned to Europe, completed his noviceship at Watten, and was admitted to his vows in 1669. He spent the remainder of his life at Liége, remarkable for piety and patience in sufferings, especially in his last protracted sickness. He died a model of edification to all, November the 18th, 1679, at the age of fifty-nine."

Mr. Crouch while in Maryland was greatly assisted by some other religious laymen. Among these was a Surgeon Henry Hooper. This gentleman, who died about 1650 left a legacy to *Ralph Crouch* for such "pious uses as he thinks fit." Surgeon Hooper is mentioned in the Annapolis Records as one of those who came with Fr. Copley.

Fr. Thomas Payton.

In 1658, Fr. Thomas Payton came to labor on the Maryland Mission. This Father was a native of Lincolnshire, England, and was born in the year 1607. He entered the Society in 1630. His first priestly labors, we believe, were as camp missioner in Belgium. In 1649, he was employed in the London District, and six years later on we find him employed as missioner in the Hants District. Having spent one year and a half of zealous toils in Maryland, he was obliged on account of special business to return to England. Returning again to his Maryland Mission he died on the voyage, January the 12th, 1660.

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[1] These schools have probably the honor to be the first of their kind established in Maryland.

Fr. Peter Manners.

The name of Fr. Peter Manners appears in the Catalogue for 1664.

I will here take the liberty of citing some other extracts from the Maryland Annual Letters. They will help some future historian when writing a more complete Catholic work upon the missions in Southern Maryland: 1669. Two Fathers have charge of the Maryland Mission; a third, Fr. Peter Manners, was suddenly taken from amongst us in the beginning of his fruitful labors, no less to the regret than to the loss of the inhabitants. To repair our deficiency, two priests and a temporal coadjutor were sent over this autumn, so that the mission now comprises four priests and three temporal coadjutors."

Fr. Peter Manners, *vere* Pelcon, who was one of the most zealous of the missionary Fathers, was unhappily drowned in crossing a river. The Provincial, Fr. Joseph Simeons, has left us the following description of him:

"Father Peter Manners was a native of Norfolk, thirty-eight years of age. He spent twelve years in the Society, most of them in the Maryland Mission, with great zeal and fruit. He ended his days on Wednesday in the Easter week of this (April 24th, 1669), by a sudden but not an unprovided death. Obedience directed him to it, and charity consummated his course, even amidst the waters, which could not extinguish his charity, though they did extinguish his life. For having been summoned to a distant call of duty, whilst crossing a rapid mill stream, which had become unusually swollen by the rains, he, together with his horse, was carried away by the torrent and drowned. He was deeply lamented throughout the whole colony, in fact his loss was almost incalculable. He had been all things to every one; and none came to him for relief to whom he did not afford it. As an indefatigable missionary, filled with the apostolical spirit, he endeavoured great things. He laid more than the foundation of some hundred conversions, to which, after a little interval, the finishing stroke was given by others. The very highest opinion of his virtue and integrity was entertained by all without exception, and caused him to be venerated by them, so that he exercised a wonderful influence; he comforted the faithful and made them courageous as well as good; he inspired fear in the heretics, and made them afraid to answer him."

Three other facts are added by the Superior of the Mary-

land Mission, all which highly extol the merits of this Father. The first is that the priest, who had been his confessor from the time he landed until his death, declared he never found anything in him that was not angelical, on which account it was frequently necessary to refer to some fault of his past life to secure matter for absolution. The second, that on being appointed to the Maryland Mission, he bound himself by a special vow to consecrate all his life and labours to it, if approved of by his Superiors. The third fact is that to this vow he added another, far more excellent and of a more perfect charity, that he would love no creature except in God and for God; and thus all other love appeared sordid to him, which did not proceed from the purest fountain of charity. The Superior concludes his eulogy by saying, "and, as far as it was right for me to allow it to be followed out, he fulfilled this last vow perfectly. No further point can be added to such virtue."

1671. In the mission of Maryland this year are two priests and two temporal coadjutors. The mission bears no little fruit, as we learn from the last letters, and its fruit would be still greater were the laborers more in number. Few are living of those sent in former years. Two died this year, Fr. William Pelham and Thomas Sherborne, a lay-brother. There were fifty converts, many of high note, and fifty-four were baptized.

1672. Two priests and two lay-brothers have labored diligently in the conversion of heretics and in strengthening and instructing Catholics, and no little fruit has been gained by them this year.

Since the last account, seventy-four converts have been made and one hundred persons baptized.

1673. This year there were two priests, and a lay-brother who attended to the temporal affairs of the mission, whilst the Fathers devoted their labors chiefly to confirming the Catholics in their faith and instilling into them the principles and practices of piety. They treated also occasionally with the Protestants, of whom they have reconciled twenty-eight to the Church. They baptized seventy infants.

Two Franciscan Fathers were sent last year from England as coadjutors in the labors of the mission, between whom and ourselves fraternal charity and offices of mutual friendship are exercised, to the common good of the Catholic cause.

1674. There were three priests this year and one lay-brother. Thirty-four converts were received and seventy-five baptisms administered.

1677. The mission was increased at the end of the year by two members: one a priest and the other a lay-brother.

Br. Francis Knatchbull.

Br. Francis Knatchbull died here June 6th, 1677. He was admitted at Watten November 20th, 1671, and while yet in his noviceship, being full of zeal, he asked with great earnestness for the mission of Maryland, and obtained his request at the end of the year 1674; he lived in it only two years.

According to the English Records, Francis Knatchbull was not a priest, but a lay-brother. Fr. Robert Knatchbull, who was for some time at Ghent, and served the Missions of Brough and Walton Hill, county York, was a native of Maryland; he was born in 1716, made his humanities at St. Omer's, and entered the Society in 1735.

Fr. John Fitzwilliams, alias Villiers.

The Fitzwilliams of Lincoln, England, gave some distinguished members to the Society of Jesus. William, George, and John, *alias* Villiers, were probably brothers by blood, as well as by the holy ties of the religious profession. Father George made his studies at the English College, at Rome. The other two brothers pursued their studies both at St. Omer's and at the Eternal City. William leaves us the following statement: "My true name is William Fitzwilliam. I am son of William Fitzwilliam and Frances Hilliard, both Catholics and of distinction. I was born in Lincolnshire. I have no relatives surviving on my father's side, and have an only sister married to Lord Percy; on my mother's side, are two uncles and two aunts living in the county of Suffolk. But for the oppression of Catholics by the heretics, my parents would be living in very good circumstances."

Fr. John Villiers made his Novitiate at Watten. Soon after his ordination he was sent to the Maryland Mission where his death occurred on the 30th of October, the year 1665.

Fr. Edward Tidder, alias Ingleby.

In Br. Henry Foley's *Collectanea* we have the following account of this early missionary: Fr. Edward Tidder, *alias* Edward Ingleby, was a native of Suffolk, born 1630; entered the Society September 7th, 1652, and was professed

of the four vows (under the name of Edward Ingleby, according to a list of professions in the archives, but as Edward Tidder, in the Catalogue of the Province), on February 2nd, 1672. Being ordained Priest April 16th, 1661, he was sent soon afterwards to the Maryland Mission, where he is traced from 1663 till 1667. In 1669 he was missioner, and Procurator or Superior in the College of the Holy Apostles (Suffolk District). In 1679 he succeeded the martyred Procurator of the Province, Fr. William Ireland, and retained that office for some years, and is named Edward Ingleby in a letter from Father Warner (*alias* Clare), the Provincial, to the Father General, dated St. Omer's College, June 15th, 1690. (*Anglia*, Stonyhurst MSS., vol. 5, n. 110). The temporal affairs of the Province had been nearly brought to ruin by the persecution in the Oates Plot, and especially by means of a traitor agent, and Fathers Edward Petre and Tidder made great efforts to gather up the scattered fragments. Great difficulty is expressed in the above letter of finding means to support the members of the Province, who were either lying in prisons, or had no patrons to whom to resort, for many of the noblemen and gentry who formerly retained a chaplain, were then afraid or unable to do so, both on account of their reduced means and of the dangerous times. August 1678–9, he retired for a short time in concealment, and ventured back again in November following, as the Provincial expresses in a letter to the Father General, November 7th, 1679 (Fr. John Warner's Note and Letter-book). In September, 1679, he was appointed Vice-Rector of St. Ignatius' College, London (Id.). He is mentioned in several other letters of the Provincial in the same Note and Letter-book. He went to reside at the New College in the Savoy, Strand, May 24th, 1678 (See *Records* S. J. vol. 5, p. 265). He was Vice-Provincial in England in 1690, and his death is recorded in the Necrology of the Province, in the name of Edward Ingleby, in London, January 2nd, 1699.

Fr. George Pole.

Fr. George Pole appears in Maryland in 1668. This Father was a native of Derbyshire, and was born in 1628. He entered the Society in 1656. In 1658 he was missioner in the Yorkshire District, and during 1665 in the adjoining Residence of St. John (the Durham District). He died in the Maryland Mission on the 31st of October, 1669.

We will give here the copy of a letter from Fr. Joseph

Simeons, Provincial, to the Very Rev. Father General, recounting the death of Fr. Pole:

"Very Rev. Father in Christ,

Pax Christi.

On the 31st of October, 1669, died in Maryland, Father George Pole. He volunteered himself two years before for that arduous Mission in America, having in the preceding year, when the plague raged in London, heroically devoted himself to the service of the afflicted. If anything else in his praise can be collected, it shall later on be put into the form of a eulogy. In the meantime, I humbly beg your Paternity to be pleased to order the usual suffrages for the repose of his soul.

Since the Superior of Maryland writes word that Ours, on account of their fewness in numbers, are worn out with over work, the sick even, as was the case with Fr. George Pole, being obliged to assist the dying, I humbly ask your Paternity to allow the Provincial to send there some who have finished their studies.

Your V. Rev. Paternity's humble Servt. in Christ,

London, 28th Feb., 1669. JOSEPH SIMEONS."

FR. WILLIAM PELHAM.

We have already seen in the Annual Letters for 1671, that Fr. William Pelham died in the Maryland Mission in that year. This missionary was born about the year 1624, in Suffolk, England. He entered the Society in 1643. Twelve years afterwards we find him zealously laboring at the College of the Holy Apostles.

FR. NICHOLAS GUILLICK.

Father Nicholas Guillick was a native of Rouen, and was born in 1647. In his twenty-second year he entered the Novitiate at Watten. In 1675 we find him as missioner at Watten, but even then destined by his Superiors for the Maryland Mission.

FR. THOMAS GAVAN.

Among the missionaries in Maryland in 1677, was Fr. Thomas Gavan, who is thought, with much reason, to have been the brother of Fr. John Gavan, who suffered at Tyburn on June the 30th, 1679. Fr. John "was a man of remarkable

talent, and a noted preacher, and was called the silver trumpet, from his sweet and clear intonation of voice." Our missionary, Fr. Thomas Gavan, was probably of the Norrington, Wilts family. He was born in London in 1646, and became a Jesuit novice in 1668. After having labored for some years in Maryland, he returned to England in 1685, and served the Mission of Thelton, in the College of the Holy Apostles for some time. He was then sent to the Hampshire District, and subsequently to the College of St. Francis Xavier (the Herford and South Wales District). He died piously in Lincolnshire, on June the 4th, 1712.

Fr. Michael Forster.

Fr. Michael Forster, *alias* Gulick, comes before us in our annals as Superior of Maryland in 1678. This missionary belonged to a truly Catholic family of distinction who suffered much on account of their fidelity to the ancient Faith. His father, Mr. Henry Forster, who after the death of his wife entered the Society as a Coadjutor Brother, "was a man of birth, and highly connected in the county of Suffolk. He was one of the six children of Christoper Forster, Esq., of the parish of Copdoke, in Suffolk, by his mother Elizabeth Rookwood, of the ancient family of that name. He married the eldest of three co-heiresses, daughter of a Mr. Mason, of the county of Huntingdon, and had twelve children. The nine who survived infancy, namely, six daughters and three sons, all entered religion."

Christopher Forster and Elizabeth Rookwood, the grandparents of our missionary, "were both persons of unspotted fame and reputation, and great sufferers for their religion, both as to imprisonment and loss of means." Their son, Henry, the father of our missionary, was a model of every virtue both in the world and in religion. He "was one of those several Catholic families who compounded with the King not to be molested from abroad upon the account of religion, and thus he and his wife, enjoyed themselves in all peace and prosperity from about the twenty-fourth to the forty-second year of his age, in as well a regulated family as any doubtless in England, keeping always an open chapel as long as the times did allow it, and Mass constantly about eight in the morning, and at four after dinner on Sundays and Holidays, Vespers of the Divine Office read by the priest, and always at nine at night the long litanies, and in holy week the whole office of the Church with all its ceremonies." But great trials and troubles came at last. The

mother of our missionary passed away suddenly on Good Friday, about the hour of Tenebræ. She left behind her nine children — "three sons and six daughters, whereof *Michael*, the least and last, had scarce a year old complete. But this," writes one of Mr. Forster's sons, "was as it were only a little prologue to the grand scene which soon followed, the cruel wars not long after breaking out, and a great persecution against Catholics, whereof my father had his share. What stories were not raised against him? of armies underground which he had trained up in his court by night; of I know not how many cooks, who after having dressed and served in a vast number of oxen, and not so much as a bone coming out again for them to pick, all quitted his house and service; and the maid of the parson of the next parish was said to have taken her oath that she saw a cart load of bright arrows enter in our great gate, which vain and false report gained so much upon sober men, that three nights together our house was beset by men sent by the chief of Ipswich for to discover the hidden army, etc., but the rabble of Ipswich was so incensed thereby, that they could scarce be kept from gathering into a head to come and pull down the house over our heads, lest we should cut their throats with the hidden army, and what they long threatened, six or seven thousand not long after of the rabble, out of the associated counties did in a manner effect, our house being the fourth they rifled and defaced, in so much so, that one Squire Blosse, a Protestant neighbor, coming to see it afterwards could not forbear weeping. Indeed, my father had this advantage over his fellow-Catholic neighbors who complained more of the insolence of their own parishioners than of those who came afar off, whereas the whole parish urged and offered to take arms to withstand the rabble, and defend our house, which my father refused, to hinder the mischief which might thence acrue to the parish itself, choosing rather to see his house and self perish than to permit any harm to happen to any one of them, resolved according to the example of others of his Catholic neighbors to abandon all to God's holy providence; but the parish would not rest here, but came in the night with carts to transport the chief moveables to their own houses, to which my father consented in part, fearing lest finding the house wholly unfurnished it might occasion their own plunder."

It would be going beyond our purpose of this article to recount all the trials and sufferings of Mr. Henry Forster. It will be sufficient to say that the rabble endeavored to

catch that worthy gentleman in order to be able to burn him to death in one of his own rooms; that his estate was sequestrated, and that being thus reduced in circumstances he was obliged "to break up housekeeping, and let out half the manner (manor) house, with tillage to a tenant, and make money upon his own stock to live upon in the other part of the house, as it were privately, reducing his family of some twenty, to himself, nine children, and one maid, and priest when at home." After an endless series of persecutions Mr. Forster determined to leave England and go into exile. He retired to Belgium. After spending some time at Antwerp he removed to Brussels where he lived for nearly three years. During this period "he dieted himself and Michael with Mr. Bedingfield, but put his daughters to pension among the Devotes, and into monasteries, not to seem to thrust them into religion, but to leave it wholly to God and their own choice."

Michael at a very early period was sent to St. Omer's to make his studies. On the 30th of October, 1659, being then about eighteen years of age, he was admitted an Alumnus of the English College in Rome. On the 5th of April, 1660, he left the college and entered the Society at Watten. According to the *Collectanea* he came to Maryland in 1669. He died in Maryland on February 6th, 1684. Father John Warner, Provincial, in a letter to the Very Rev. Father General, dated August the 20th, 1680, mentions a report that a school had been established in Maryland, of which Father Michael was Superior, in which they taught humanities with great success.

Mr. Thomas Hothersall.

One of the teachers in this early school was Thomas Hothersall, an Approved Scholastic, who went by the *alias* Slater. Mr. Hothersall was the son of William Hothersall and his wife Ann Slater, both of the middle class of society. "The Slaters," says a note in the *Collectanea*, "were a good Catholic yeoman family, Thomas Slater appearing in a list of non-jurors in 1715, as holding an estate at Grimsargh, adjoining the township of Hothersall. They were, later, connected by marriage with the Heatleys of Brindle Lodge." Thomas was probably the uncle of Fr. William Hothersall, who was the last Jesuit Rector of the English College, Rome, from 1766 until the Suppression in 1773. Mr. Thos. Hothersall was born at Grimsargh, and had one brother and two sisters. He was always a Catholic, and made his stud-

ies at St. Omer's College. He became a Jesuit on the 20th of June, 1668. From our Catalogue we learn, that though he studied theology, he was never ordained priest. Two of the old Catholic and loyal Lancashire family, the Hothersall family, probably uncles of Thomas, lost their lives in the service of their Sovereign in the civil war. These were George, a lieutenant, at Liverpool, and John, a captain at Greenhalgh, Lancashire. Mr. Thomas Hothersall died in Maryland in the year 1698, aged 56 years.

LETTER OF FR. DE GRIVEL TO A FRIEND IN PARIS.

On the Banks of the Volga,
April 5th, 1805.

My dear Friend,

Perhaps you are of the opinion that the missions[1] of Saratow are like those of St. Francis Xavier, that here likewise are to be found, *Pericula fluminum, pericula latronum.* There is not lacking some resemblance but hardly any in this particular regard. We dwell in a country which was uncivilized twenty-eight years ago. At that time it was the home of Tartar hordes, who disappeared when the German colonists were established here under the protection of Catharine II. Though these colonists did not abandon their industry, customs and civilization, still on account of their neighbors there is plainly visible in their character many traces of the Russian, the Cossack and the Kalmouk. In every other respect, they are a good people, coming from a good race and country. However, they no longer manifest that innocence and simplicity peculiar to the Germans, though their faith remains unshaken. The lack of spiritual help has wrought great harm to their morals. But, as they are still docile, and as the spirit of novelty has not thus far made its appearance among them, there is every reason to hope that they will become fervent Christians. There is already a marked change, though it is but five months since the Society took charge of these missions. The tavern-

[1] This letter, published in the *Documents Inédits*, vol. 20, is accompanied by the following note: "Letter written to a friend in Paris from the banks of the Volga, by the Abbé de Grivel, son of a general of the army, and at present a Jesuit missioner in Russia." It will be remembered that Fr. Grivel spent many years in our Province.

keepers and musicians complain that the people no longer drink and dance so frequently, which is undoubtedly an excellent sign. We suffer but one inconvenience, namely, a great need of school-books as well as books of devotion. It seems almost impossible for us to procure them. Still a large number has been printed at Polocz and others are expected from Augsburg, where a collection has been made by one of our fellow-laborers. But how far will these go towards satisfying our present need, when distributed among the hundred thousand Catholics scattered throughout the Province of Saratow? The faithful are divided into ten missions, six of which are on the left and four on the right bank of the Volga. Some missions are composed of two villages or settlements, others of three, others of four or five. The settlers live in the houses built of wood and are in general well to do. The missionary dwells in one of the settlements of his missions and has in his possession a comfortable house and garden. We are alone, living far from one another like curates in charge of a parish. My mission is that of Krasnapolis and is situated on the left bank of the river. I have to care for 962 communicants who live in four settlements, the farthest of which is distant five leagues. In each of these settlements there is a neat wooden church. We live in perfect safety and tranquillity, although within sixty or eighty leagues there is a band of Tartar robbers worse than Arabs. They are called Kirguis. Only three years ago they led away into captivity more than 300 persons, but they are now held in check by the presence of a body of soldiers on the frontier. The left bank of the river is a vast plain without any unevenness, except those caused here and there by the rains. It extends to the Ural Mountains, measuring in breadth from 150 to 200 leagues. In length it may be said to reach from the Caspian Sea to the Arctic Ocean, for it cannot be considered as interrupted by the little hills which the people are pleased to call mountains. We are situated in 50° N. Latitude. During five months of the year the ground is covered with snow. Still the summer is as warm as in Lombardy so that we are able to grow melons in the open air. Seldom does it rain, but this deficiency is made up for by the heavy fall of snow which moistens the earth to a great depth. Not a stone is to be found, in fact not even a pebble. There are few or no fruit trees and but a sparse growth of wood along the Volga. Meadows and farms are almost the only objects that meet the eye. Taking everything into consideration this country

has not as many advantages as Germany. The old colonists look back to their fatherland with regret, while the young deem nothing so beautiful as this vast plain where they have been born. As for myself, who have dwelt in countries both beautiful and good, I must acknowledge that I am very contented, for I feel that here below, whether dry or marshy, beautiful or ill favored, warm or cold, it is still a valley of tears and a place of exile. This spot cannot be deemed like Japan nor the country of the Hurons; neither does it resemble Paraguay, but it is at least with regard to the spirit of the people a diminutive Germany. Consequently there does not seem to be any likelihood that we shall die as martyrs. Our duties leave us only a short repose. Daily are we compelled to go from one settlement to another. True, our good-natured colonists do not let us stand in need of a conveyance, but these rustic wagons are driven so slowly and jolt so much as to leave us greatly fatigued. Happily the sleighs, which are in use during five months of the year, afford us an easier mode of travelling. Instead of jolting like the wagon, the sled sways continually from one side of the road to the other. Even this swift conveyance is not without its inconveniences, for it is easily upset by the slightest obstacle.

I am very happy and well content to stay here during the remaining days of life. I am, etc.,

FR. DE GRIVEL.

NOTE.—When Fr. de Grivel gave to his friends in Paris this proof of the joy he experienced in the service of God on the banks of the Volga he was already 36 years of age and had long since outlived the enthusiasm of youth. But he carried away from the novitiate at Polocz and preserved throughout his life that wonderful energy which is born of religious abnegation. Fr. Kohlmann has sent us in the postscript of a letter written from Georgetown and dated June 17th, 1864, this eulogy of the novitiate at Polocz. Fr. de Grivel, says Fr. Kohlmann, writes to us as follows: "The fervor reigning in this novitiate is admirable. My happiness is filled to overflowing. I am living among angels in a land of benediction. Daily do we behold our joy increased by the arrival of new companions, who seek to unite themselves to us and to share our future labors. Cheerfulness, modesty, simplicity, exactness in the observance of rule, union of hearts, charity, the spirit of Jesus Christ, behold what is to be found in our novitiate and what is there esteemed."

SOUTH AMERICA—ECQUADOR.

Letter from Fr. A. Salazar.

QUITO, Jan. 29th, 1886.

MY DEAR FATHER KRIEG,

P. C.

Although I have received no answer to a letter I wrote you last year, I think in October, I suppose that we owe the number we have received of the WOODSTOCK LETTERS to your kindness in asking to have it sent to us. I, and all here, thank you cordially.

I copy some paragraphs of a letter written to us from Medellin by Fr. Raphael Perez who set out from here for the North last September, to visit the houses in Colombia, and with the intention of going on to Bogotá. He afterwards received the order to remain in Medellin, and is rector of the college which is being founded there.

I inclose another from the Napo and, if I have time, I shall add some news about that mission. Your Reverence, or the editor of the LETTERS, can see if it is worth while publishing them. I fulfill my promise by sending all I can get.

Our house, here at Concepcion, was founded only recently, about four years ago, at four leagues distance from Quito, and is occupied by the Noviate and Scholasticate. There are about 20 novices, 30 juniors, 19 philosophers, 12 lay brothers and 10 fathers, two of the latter being in the third year of probation.

The missions of the Napo have to struggle, as your Reverence knows, against the civilized men who go there to reap advantage from the simplicity of the poor savages. Among them there is one honorable exception, an honor to his country, and a humiliation for us, for Mr. George, a Yankee and a Protestant, is one of the best friends of the Indians. In proof of this it is enough to say that they all love him, whilst they generally detest the whites and fly from them as from the greatest calamity. So rooted are these feelings that when there was question of giving them a sort of little mission, the meetings were held in the Protestant's house and the Catholic services celebrated there, whilst neither would those who call themselves Catholics

let the Indians into their houses that they might be taught, nor were the Indians willing to enter the houses of those who did nothing but vex and maltreat them.

With the best wishes for your Reverence, and hoping that you will not forget me in your prayers and holy Sacrifices.

Your serv't in Jesus Christ,

Quito, Jan. 29th, 1886. A. SALAZAR, S. J.

SOUTH AMERICA—UNITED STATES OF COLOMBIA.

Letter from Fr. Raphael Perez.

MEDELLIN, Sept. 14th, '85.

MY DEAR FR. MINISTER, AND NEVER FORGOTTEN COMMUNITY.[1]

I must before everything else thank all of your dear household who have prayed for me, for I am persuaded that to their prayers, and to obedience, *quæ loquitur victorias*, do I owe my having arrived safe and sound at this second station in my long and troublesome journey. I have not experienced the least change in health, nor have I suffered from hunger, thirst, or weariness. Two points, though but two, God left me, that I might not be altogether deprived of merit. The first was the journeying itself, a thing so little suited to my nature, which loves quiet and retirement; and the second, the length and dangers of the road in such an unsettled season of the year.

The first two days there was nothing of note. The third day, on crossing a crest, we saw coming towards us a company of people dressed in black and white. They were 25 Sisters of Bethlehem, of those who were expelled from Costa Rica. Some were Guatemalans, some Nicaraguans and Costa Ricans; most of them I was acquainted with, and many had been my penitents in former days. I was edified to see the joy with which these good religious bore the fatigues of their long journey. After a few words of consolation and advice, they kept on their way towards Popayan, and I towards the great valley of the Cauca. This I came in sight of a few hours later, a great level stretching out like the sea, and bounded by a line of mountains, which had the look of the coast when seen on approaching the land.

In fact the valley of the Cauca is famous throughout Colombia both for its extent and for its fertility. The point

[1] Fr. Perez had been superior of Juniors and Prefect of Studies at Concepcion.

where I stood was the crest of a mountain chain, one of the branches of the Andes. The chain here divides into two great arms which gradually separate till they reach the maximum distance of 20 leagues, and then close in again till they are but a league apart. Through this opening the Cauca escapes, increased by the waters of its numerous affluents. *Imaginare amphitheatrum*, Pliny would have said, in the form of an ellipse, its axis about 40 leagues by my reckoning, though some Colombians would make it more. The fertility of this great valley is wonderful, but it is almost entirely abandoned. Here and there may be seen a few farms, the cattle generally of a white color, the houses, dilapidated hovels, surrounded by little plats of bananas and sugar-cane (the ordinary fodder for horses here), thick though not extensive, groves, rivers of all sizes at every step, of which, one, the Palo, is spanned by a magnificent suspension bridge, another, that called "de la Vieja," is navigable, and others still, dangerous to cross both on account of their width and of their depth and impetuosity. Such is the valley; the type of the great majority of its inhabitants is presented at every step in some such shape as this. Imagine an undersized horse, more or less lean, on whose flanks hang four big bunches of green bananas of unusual size (a foot long at the least), and seated between them a negro or negress, of a pure African type, with a big cigar in his mouth and an indescribable air of satisfaction. These are the "barbarians" by whose help various revolutionists have at different times put Bogotá in peril.

We follow our road which leads along the eastern range. We must reach a settlement at any cost, for to-morrow is the feast of St. Raphael. Santander, a pretty town, is in sight, but it is yet early and we may be able to reach Saloto. . . . We afterwards passed by Corinto, La Florida and La Pradera, and arrived at Palmyra, a fair sized town, where we changed the animals we had brought from Popayan. I remained here two days, and the parish priest treated us in grand style. He gave up his own room to us, with a good library and all the comforts of a well-to-do house. My attention was attracted by a kind of sofa bed so rich and so covered with ornament that it would have served in representing the death of St. Joseph or of the Blessed Virgin. How was I to imagine that that was my bed! At night when I saw myself in it, I could not but laugh out when I called to mind our lodging a few days before. It was a hut with the pretense of walls, of which only the remembrance was left. In one corner was the fireplace; in that opposite

a man with the asthma; in another the loads of some muleteers, and in the fourth, the jars of water. The centre was left for our sleeping place nearly under the eyes of Pablo Mina or *Paulo Minus*, a tall negro who with his dusky mate and his pickaninnies dwelt in this skeleton of a house, and almost made me think myself B. Peter Claver. The contrast of the lodging-places along those roads is very laughable. . . . We kept up the valley, passing through settlements large and small, and crossing rivers of all sizes, till we came to Cartago, quite a city, with five churches; the two I saw seemed well kept. On All Saints' day I said Mass at Pereira, a town of some size, but with no church but a shed thatched with straw. I continued my journey the same day; the country began to change. We passed two villages during the day almost exclusively of natives of Antióquia, whites, sturdy, hard working men. I slept at San Francisco, and they made me pay for my lodging by preaching, *ex abrupto*. The following day I passed the Chinchinná, a pretty large river, the boundary between Cauca and Antióquia. It is the 2nd of November and I find myself in Manisales, a beautiful town, full of business and with the air of a city. I am well lodged with the parish priest. I secure four magnificent mules, well shod, large and fat, and accustomed to these roads; we are sailing with fair wind. But ah! illusions. Scarcely had our journey begun, than our disenchantment begun. This is without exaggeration the way the road went for five days. We were satisfied to make 5 or 6 leagues in a whole day. There was a series of steep hills with only occasionally a level bit on the top and then never more than a hundred yards. The road, totally neglected for four years and in a frightful state, and the season, a raw winter, there is no need of recounting our dangers and fatigues. I was fast in the mud twice, one of the times at a steep and dangerous point. A woman who saw me poured forth fervid exclamations and prayers[1] but could not help me. Thanks to the strength of my mule, I extricated myself from this and from similar straits, but in a perspiration from anxiety and exertion. The villages we came across every half day on the average, were on the crests of the hills, of pleasant aspect, but with streets as steep as those of Quito. Nearly all have a telegraph station, the churches are well built, clean, well fitted up and with a fine clock in the tower. Finally, on the 7th, we saw before us a beautiful valley and on the 9th

[1] "Me jesuseaba con fervor."

caught sight of Medellin. It is in a long valley surrounded by high hills. Through the middle there crosses on a level with the plain, a charming river, like a band of silver, the name they give it. Around the city which seems as large as Quito, are a number of picturesque country seats. In the city the houses are generally low, but around the *plaza*, nearly all are two or three stories high, with broad and handsome balconies. There is no public building of note. I have seen three of the six churches, and they are only pretty. In the Cathedral my attention was drawn to a collection, though incomplete, of oil paintings of our saints, and an altar on which was our holy father St. Ignatius, with Sts. Borgia, Xavier, Gonzaga and Kostka; either a relic of our forefathers, or a token of the affection of the people to the Society. Whichever it might be, it gave me great pleasure and I went to say my Mass there the feast of St. Stanislaus, and gave the novices of Concepcion a memento. There is here an industrial school, well fitted up with machinery, a public library, and a museum of Natural History, rich in minerals and curiosities but badly arranged. The University has a cabinet for Physics and Chemistry, but entirely neglected since the last war. The government would put all in our hands, but there is a lack of subjects. . . .

RAPHAEL PEREZ, S. J.

NEW YORK MISSION—1683–1689.

Colonel Thomas Dongan,[1] the Catholic Governor of New York, had two Jesuits, from England, sent out to him in 1683. These were Fathers Thomas Harvey and Henry

[1] Colonel Thomas Dongan was born in 1634, in the County of Kildare, Ireland. He was descended from an ancient and noble family. "His father was Sir John Dongan, of Castletown; and one of his uncles, on the maternal side, was the famous Richard Talbot, Earl of Tyrconnell, who figured so conspicuously in the reign of James II, and who, at one time, aimed at securing the complete independance of Ireland." Young Dongan served in the French army, and commanded a regiment under Louis XIV. He was afterwards known as Earl of Limerick, and died Dec. 14th, 1715, aged eighty-one. He was the author of the celebrated *Dongan Charter*. A favorite project with Governor Dongan was to colonize New York State with his Catholic countrymen. It is idle to speculate now upon what would be the condition of the Church in New York if his plan had been carried out. On Sept. 8th, 1687, he wrote as follows: "My Lord there are people enough in Ireland who had pretences to Estates there and are of no advantage to the country and may live here very happy. I do not doubt if his Maty think fitt to employ my Nephew he will bring over as many as the King will find convenient to send who will be no charge to his Maty after they are Landed. * * * * "

Harrison. Fr. Harvey, *alias* Barton, was born in London, 1635. He was probably the brother of Fr. John Harvey who was a missioner for some time at the College of St. Ignatius, London District, at Grafton Manor, and at Worcester. He entered the Society on the 7th of September, 1653, and was raised to the priesthood in 1663. He became a missioner in the Lancashire District in 1664, and was there in 1678. In the Public Record Office, London, 1678, is a letter from Mr. Fleming to Williamson, the Secretary of State, giving an account of his unsuccessful endeavor to arrest one Barton, a Jesuit, in Lancashire. He is named in a letter of Fr. John Warner, Provincial, November the 6th, 1682, as having been arrested in London, but had effected his escape by means of a bribe. In another letter to Father General, dated February the 26th, 1683, Fr. Warner says: "Fr. Thomas Harvey, the missioner, passes to New Yorke by consent of the Governor of the Colony. In that Colony, New York, is a respectable city, fit for the foundation of a College, if faculties are given, to which College those who are now scattered throughout Maryland may betake themselves, and make excursions from thence into Maryland. The Duke of York; the lord of that Colony, greatly encourages the undertaking of a new mission. He did not consent to Fr. Thomas Harvey's sailing until he had advised with the Provincial, the Consultors, and other grave Fathers." Fr. Harvey became Superior of the New York Mission in 1686.

Fr. Henry Harrison was born at Antwerp, Belgium, of English parents, in 1652. He entered the Society on the 7th of September, 1673. According to the Maryland Catalogue he was in Ireland in 1690. On the 28th of April, 1695, he left Rome for Loretto, to take the place of Father Philip Wright there as English Penitentiary. In 1697, he re-appears in Maryland, but seems to have been sent again upon some commission, for the Catalogue of 1700 observes that "he was on his way, but nothing had been heard of him." Fr. Harrison died in 1701, the day and place being still unknown. In 1686, Fr. Charles Gage joined Harvey and Harrison at New York. This Father was born in Flanders in 1655, and entered the Society in his twenty-second year. His novitiate was made at Watten. In 1683 he was raised to the priesthood. He was engaged on missionary duty at Watten, in 1685. Father John Warner, Provincial, names him in a letter dated April 23rd, 1683, as "the zealous Mr. Charles Gage, brother to the unhappy apostate Philip, an informer in Oates Plot, once a member of the

Society, but afterwards dismissed." Fr. Gage did not remain long in the New York Mission. Between the year 1686 and that of the Orange Revolution, 1688, we find him acting as a good missionary at Norwich, in England, where in the short reign of James II, the Jesuits had a well-frequented chapel, in which Fr. Charles labored so zealously and effected such striking conversions by his sermons, that public letters of thanks were written to the Provincial by the congregation for having given them so excellent a preacher. Fr. Gage left the Society in 1693.

Harvey, Harrison and Gage were employed as chaplains in the forts, and doubtless attended to the white settlers in all the country surrounding New York. They also attempted to establish a college. But their efforts in this laudable direction proved fruitless, owing to the fewness of Catholic citizens, and the bigotry of their enemies. Leisler wrote to the Governor of Boston, on the 13th of August, 1689:—"I have formerly urged to in form your Hon^r^ that Coll. Dongan in his time did erect a Jesuit College upon cullour to learne Latine to the Judges west—Mr. Graham, Judge Palmer and John Tuder did contribute their sones for some time, but noboddy imitating them the collidge vanished."

It is now pleasing to recall the fact that both Graham and Palmer, who sent their sons to the college, were gentlemen highly respected in the colony. Graham was looked upon with high esteem by the Council. Governor Dongan thus refers to Palmer:—"The Council had soe good an opinion of Capt^n^ Palmer that hee was thought the fittest to bee the Judge of y^e^ Court for the Kings affairs."

We are of the opinion that Dongan wished to retain Harvey, and his two companions, for the benefit of the whites alone. Though for reasons of political policy he desired to send English missionaries among the Indians, we do not think that he ever thought of sending his chaplains to the Five Nations. Probably they had sufficient occupation among the soldiers of the forts, and the Catholics on Staten Island, Long Island, and elsewhere. Dongan wrote on December the 1st, 1686:—"I have written to the King my master who hath as much zeal as any prince living to propagate the Christian faith, and assure him how necessary it is to send hither some Fathers to preach the Gospell to the natives allyed to us."

The following year the New York Governor continued to urge the necessity of sending out some of our missionaries who could devote themselves exclusively to the Indians. In

a "Report to the Committee of Trade," dated the 22nd of February, 1687, he says:—"These Indians have about 10 or 12 castles (as they term them) those at a great distance from one another, soe that there is an absolute necessity of having soe many priests, that there bee three always travelling from castle to castle, the rest to live with those that are Christians."

On the 11th of June, 1687, Dongan wrote to M. De Denonville: "I am daily expecting Religious men from England, which I intend to put amongst those five nations." On September the 8th, of the same year, he said: "Whether Peace or War it is necessary that the Forts should be built, and that religious men live among the Indians."

From the following paper by Dongan we can form a fair idea of Christianity in New York during his governorship: "New York has first a Chaplain belonging to the Fort, of the Church of England; Secondly, a Dutch Calvanist, thirdly a French Calvanist, fourthly a Dutch Lutheran—Here bee not many of the Church of England; few Roman Catholicks; abundance of Quakers, preachers, men, Women especially; Singing Quakers, Ranting Quakers; Sabbatarians; Antisabbatarians; some Anabaptists; some Independents; some Jews; in short of all sorts of opinions there are some, and the most part of none at all."

All these sects, though at variance among themselves, were united in their hatred of Catholicity. They could not bear the idea of having a Catholic Governor placed over them. What was still more galling to their prejudice and blind bigotry was the fact that he kept *Jesuits* near him, and had a chapel built in one of the forts for their accommodations. They consequently watched an opportunity to overthrow Dongan's government. The Orange Revolution in 1688, seemed to favor their purpose. They hailed with delight the accession of William and Mary to the English. throne. Leisler "of Frankfort," placed himself at the head of a band of reckless men, and forced Governor Dongan to fly from the city. The conspirators of New York formed an unholy league with the rebels of Maryland, and the bigoted Governors of Virginia and the New England Colonies. They proclaimed William and Mary with "Bonefyers, y^e^ Bell, and fyreworks," and burned the Pope's "figure" in the public streets of New Amsterdam. The "powder treason" was celebrated in the midst of great excitement. "Papists," "Irishmen" and "Strangers" were hunted down on all sides with great cruelty. Leisler, a bold, bad man, gave information to the usurpating Assembly of Maryland that several

of their "papist grandees were at Philadelphia" and that he did all in his power to capture them. On March the 4th, 1689, he writes to the plotting Coode; "Though your papist rebellious grandees have sheltered themselves in Virginia, I assure you I shall take all possible care and apprehend any such persons coming from your government in this province without your pass. — I perceive that your papists are very insolent and couragious, so it was with ours. * * * * Hereinclosed is a copy of a letter received from Barbadoes wherein you will see how I have apprehended, suspected and sent 2 Irish rebellious traiters in a pensilvania Bark but were conveyed ashore to goe to Maryland."

Leisler complained in a letter to Coode that two "irish rogues," who had come from Barbadoes in a French ship, made their escape from him. Coode soon after wrote to the New York Governor: "I am heartily sorry I had not sooner an account of these two Rogues, Henly and Walsh. I had them very lately in custody upon suspicion, being Strangers, Irishmen and papists and coming from Martinico, but they much appealed to yourselfe for justification upon which they were confined till they would produce a certificate from your Honor of their good behaviour. This they confidently promised, but they soon deceived us, and made their escape towards Pennsylvania. But we have made fresh pursuit after them, and I doubt not to have them well returned in Irons and safely secured."

In another letter from Coode to Leisler we find that 'ye Priests have always y^e^ Chief Share in y^e^ Management of intrigues against Protestants: Three of our Popish Governors are fled (to wit): one Darnall, Josephs and Sewall; we have two only in Custody; one Pye and Hill, which three Priests (Darnall, Josephs and Sewall) had a designe towards your parts. If fear of discovery hath prevented, they have with them a small yacht and Brigantine. If they be not retaken having sent after them, we desire you would be pleased to be as kind to us as your circumstances will permit, which shall oblige us a due requital."

Coode knew well that Catholic priests would find no favor in Leisler's eyes. Note then his malice and cunning in calling Colonel Darnall, Major Sewall and President Joseph, "Jesuits." Leisler caught up some of the Puritan cant so ridiculous, and not unfrequently so blasphemous, in the mouths of the Roundheads. In his "Declaration in favor of King William and Queen Mary" he says that his "intention tended only but to the preservation of the *protestant*

religion, and the *fort of the city*." He wrote to William Jones,—"I hope before two dayes (come) to one end to have some papists disarmed and also those Idolls destroyed which we heare are dailly still worshipped." The Catholics who held office under Governor Dongan's government were deposed, and many of them had to leave the Province. "The Lieutenant Governor, Francis Nicholson and the Council being Protestants, resolved to suspend all Roman Catholics from Command and Places of Trust in the government and accordingly suspended *Major Baxter* from being a member of the Council and Captain of a Company at Albany and *Bartholomew Rusell* from being Ensign in the fort at New York, they both being Papists, who forthwith left the province." We read in the Documentary History of New York, that "*Matt Plowman* Being a Papist was suspended by the Convention." In June, 1689, Leisler sent out his miscreant followers to "disarme all the papists" they could find. The "Inhabitants Soudjers of the Traine Band of New Yorke looked "with great patience" for their "Redemption," and hoped "to have parte of the Blessed glorious Deliverance Procured under God by his Royall heighness, Wm. Henry Prince of Orange," and they declared themselves "to be Entirely and Openly Opposed to papists and their Religion." The bigots of Connecticut encouraged the New York fanatics in their onslaught upon Catholics. Secretary John Allyn wrote to Leisler, in the name of the General Court of Connecticut, as follows: "Gent[n] considering what you have don, we doe advise that you keep the forte tenable and well manned for the defence of the protestant religion, and those ends above mentioned, and that you suffer no Roman Catholicke to enter the same, armed or without armes, and that no Romish Catholick be suffered to keep armes within that government or Citty." In the beginning of 1689, Leisler ordered the officers, both military and civil, as also all the sheriffs in several counties of the Province, "to secure all Such Persons who are reputed Papists." The following letter written by the New York leader to the Assembly of Maryland, in October, in 1689, will throw additional light upon the history of the period of which we treat: "I had Intelligence of severall persons meeting in a papist house where I thought some of your fugitives might have been amongst them, made me resolve to send 25 souldiers who besett the house in the night but found non but the family and disarmed the man and brought him to me whom I released again upon his paroll to harbor no Jesuit nor to intertaine bigger company than two in his

house." Leisler writing from Fort William to the Governor of Barbadoes, 1689, says: "We are daily occupyed by some popishly and evill affected people which puts us upon many inconveniences and straits, and obliges me to have a watching eye over all." In the same letter he adds: "the 4th November, being the birth day of our gracious King which we did solemnise with bonefires and roasting one ox, etc.; the fifth was gun pouder treason which also we did solemnize with bonefires and burning the pope." The self-styled Lt. Governor of New York wished to be on "mutual and amiable" terms with the Maryland Assembly, which had usurped the government of Lord Baltimore. In September he writes to that body: "we have considered the contents (of your letter) with due affection, and retourne you many thanks for your friendly and neighbourly advice, and embrace with all our hearts your offers of a mutuall and amiable correspondance with you, which we shall labour to keep and preserve inviolable towards you, and without fail shall omitt nothing that may appeare any wayes to your interest, peace and wellfare, as we also doe with Boston and Connecticutt collony, being of the same opinion with you, that it is the onely meanes to preserve their Majesties' interest, and to prevent the papists and popishly evill affected adversaries to effect and bring to pass their wicked intents and designes against their Majesties' loyall protestant subjects through all his dominions in these parts of America. It is 3 weeks agoe that I heard of some of your papist grandees to be at Philadelphia expecting them nearer these parts to conferr with some of our papists, and for some bad designe, for the which I made all the Inquisition imaginable with resolution to secure them well if I had found them." Leisler sent the following brand to the Governor of Boston in hopes that it would help to keep alive, or increase, the fire of that gentleman's bigotry: "I have received letters from Coll. Coode from Maryland, he advises me that the insatiable enemies, the papists, there, are very insolent and couragious and that some of their grandees rebells are sheltered in Virginia."

During these troubles and persecutions most of the Catholics fled the city. Many of them took refuge on Staten Island. But even on that Island they did not find rest or peace from their enemies. The most absurd charges were sworn against them. The cry raised in England, and echoed on the shores of the Chesapeake, that the Catholics were about to massacre all the Protestants, was taken up on the banks of the Hudson, and out in New York Bay. One *Le Roux* gave the following reasons for keeping arms in his

house: "We had a relation in this city that the Papists upon Staten Island did threaten to cut the inhabitants' throats, and that the People had left their Plantations and were running the woods, and some gone with their familys in their boats and lay upon the river, and further they threatened to come and burn the City."

How the few Catholics in New York could so easily massacre all the Protestants in that city, and on Staten Island, is a matter very hard to be explained in our days. The Catholics of those former times must have been giants, or the Protestants must have been weak and shameful cowards. The truth is, the whole story of a plot to kill the Protestants and burn the city is, and was, a foolish fable.

Though Gov. Dongan was obliged to seek safety in flight, still one, at least, of our Fathers, remained as Chaplain of the fort. It must be said to the credit of Lieutenant Governor Nicholson that, as far as we know, this Father received kind treatment at his hands. What *Fr. Smith* had to suffer from others, from bigots like Leisler, we have not as yet learned. From the Annual Letters of Maryland we learn that he was finally obliged to flee from the city. Though the "Deposition of Andries and Jan Meyer," has already appeared in these pages, we publish it here in order to render our article more complete: "There was great Joy when Sir Edmond Andros came here from Boston and not only here at New York but through the whole Country, because we were delivered from a Papist's Governor Thomas Dongan and had now, as we thought, another Deputy Governor in the fort (Nicholson) who would defend and Establish the true Religion, but we found to the contrary there was a cry that all Images erected by Col° Thomas Dongan in the fort should be broken down and taken away, but when we were working in the fort with others, it was commanded after the departure of S^{r} Edmond Andros by Said Nicholson, to help the priest John Smith to remove, for which we were very glad, but was soon done, because said removal was not far off but in a better room in the fort, and ordered to make all things for Said Priest, according to his will, and perfectly and to erect all things, as he ordered from that time, we were much troubled not knowing what to say or think and what Signification was of the premises, but we left it to god and providence, who in his time, shall make things Appear. The Deponent Johannas heard it from said Nicholson and told the Same to his brother Andries and that both did do the work as was ordered with Peter King,—This 26th Sept.

1689, the deponent Andries and John Myer appeared before me and declared the truth of the above written Upon their Oath. Signed

JACOB LEISLER.

The Annual Letters from Maryland for 1690 give us the following item in reference to the New York Mission: "Our missions in the West Indies of Maryland and indeed of New York underwent the same fate with those of England. In the latter (New York) there were only two priests, and these were forced in this storm to change their residence, as was also the Catholic Governor himself. One of them travelled on foot to Maryland, the other, after many perils on the sea, having been captured and plundered by Dutch pirates, at length arrived safe in France."

As Father Harvey immediately after the troubles in New York appears in Maryland, it is highly probable that he is the Father who walked from the Hudson to the Potomac. The missionary who was taken on sea by Dutch pirates, it is the opinion of the writer, was Fr. Harrison who, as stated before, went to Ireland in 1690.

COPIES OF OLD WILLS.

(Reprinted from a pamphlet of 1826.)

Previous to the year 1773, the few Catholics who then resided in Philadelphia, held meetings for religious worship in a private dwelling; for the public exercise of the Catholic religion was not permitted, according to the laws of England, which prevailed in America at that epoch. In the above year, the Rev. Mr. Crayton, a priest of the Order of Jesuits, purchased lots near Fourth Street, between Walnut Street and Willing's Alley, and erected thereon a small chapel, dedicated to St. Joseph, which has been since enlarged. Every year added to their numbers; in consequence of which it became necessary to purchase a lot for a burying ground elsewhere, which was done accordingly, in 1760, by the exertions of the Rev. Robert Harding, a Jesuit, who had been the chief Apostolic Missionary at that time in the Province of Pennsylvania. This happened in the beginning of the reign of George the Third, when the penal laws against Catholics began to be somewhat relaxed. The said Robert Harding availed himself of this occasion to build a Church for the Roman Catholic worship, on the lots purchased for a burying ground, between Fourth and Fifth Streets, which had been guaranteed to him and his heirs, on condition of his building a church on a proposed plan, described in the article referred to, which was built accordingly. The church is dedicated to St. Mary, and was designed to be connected invariably with St. Joseph's Church, under the direction of the Jesuits. The following documents are authentic copies of the last will and testament of the said Robert Harding, as well as those of his heirs.

COPY OF THE WILL OF ROBERT HARDING, DECEASED.

In the name of God, Amen. I, Robert Harding, of the City of Philadelphia, being of sound memory and understanding, but not knowing the hour of my death, make this my last will and testament. First, I bequeath my soul to God, hoping through the infinite merits of our only Saviour, Jesus Christ, to obtain life everlasting, and my body to be decently interred, at the discretion of my executors.

Secondly, I give and bequeath all my worldly estate, both real and personal, wheresoever, and of what denomination soever, whether in Pennsylvania, Maryland, or Great Britain, unto my beloved friend John Lewis, and in case of his death to my beloved friend James Walton of St. Mary's County, in the Province of Maryland, gentleman, to have and to hold the same, for themselves, their heirs, executors, administrators or assigns, for ever—whom I also appoint my executors. In witness whereof I have hereunto set my hand and seal this eighteenth day of June, Anno Domini 1771.

ROBERT HARDING.

Signed, sealed, and delivered as his last will and testament in the presence of us,
GEORGE MEADE,
THOMAS FITZSIMONS,
PATRICK RICE.

Philadelphia, Sept. 10th, 1772.

Personally appeared George Meade and Thomas Fitzsimons, two of the witnesses to the foregoing will, and on oath did declare that they saw and heard Robert Harding, the testator therein named, sign, seal, publish and declare the same Will for and as his last will and testament, and that at the execution thereof, he was of sound and disposing mind, memory and understanding to the best of their knowledge and belief.

(184) CORAM BENJAMIN CHEW, *Reg. Gen.*

City and County of Philadelphia, *ss.*

I certify that the above writing is a true copy of the original last will and testament and probate thereof of Robert Harding, deceased, on file, and remaining on record in the Register's Office at Philadelphia.

Given under my hand and seal of office this fourth day of November, Anno Domini 1824.

JOSEPH BARNES, *Register.*

COPY OF THE LAST WILL OF JOHN LEWIS, DECEASED, AND PROBATE THEREOF.

In the name of God, Amen. I, John Lewis of Cecil County, Maryland, though afflicted with sickness at present, yet of sound mind and judgment, do make this my last will and testament, in manner and form following:—viz.

Imprimis. I bequeath my soul to God, hoping through the merits of my Saviour the forgiveness of my sins, and future and eternal happiness.

Second. I bequeath my body to the earth, to be interred in such manner and decency as to my executor shall seem meet.

Third. I bequeath wholly and solely to my worthy and beloved friend, Robert Molyneux, of the City of Philadelphia, gentleman, all my real and personal estate, of what denomination soever, viz. my plantation in Talbot County, Maryland, now in the tenure of John Bolton, gentleman. Item, a plantation in Newcastle County, State of Delaware, now in the tenure of Con. Hollahan. Item. The Roman Catholic Church of St. Mary's, in Fourth Street; also, the Roman Catholic Chapel in Walnut Street, together with the lot or lots of ground thereunto belonging; and also my two Houses in Chesnut Street, all in the City of Philadelphia, State of Pennsylvania. Item—All my estate in Hereford Township, late in the tenure of R. J. Baptist de Ritter, now of Rd. Peter Helburn, Berks County. Item—All my estate in York County, now in the tenure of R. J. Pellentz. Item. The Roman Catholic Church, together with the Lots and Messuages thereunto belonging, in the Borough of Lancaster, in Lancaster County, State of Pennsylvania, together with all my other estate or estates, real and personal, whatsoever, or wheresoever, in Maryland, Pennsylvania, or elsewhere. And in case of his death before mine, I then bequeath all my said real and personal estate, in the same ample manner, to John Bolton, of Talbot County, gentleman, in final token of my esteem and affection—to be disposed of in such a manner as to the one or other shall seem best. And as I have bequeathed all my whole estate aforesaid, both real and personal, to Robert Molyneux aforesaid, so do I constitute and appoint the said Robert Molyneux not only my sole heir, but also Executor of this my last Will and Testament, hereby revoking and annulling all other Wills by me heretofore made, desiring this, and this only, made on the twelfth day of March, one thousand seven hundred and eighty-eight, be deemed my last will and testament. In witness and testimony whereof I have set my hand and seal, and now finally published, executed, and declared the same this thirteenth day of March, Anno Domini one thousand seven hundred and eighty-eight.

JOANNES LEWIS.

In the presence of { JAMES O'DONALD, BENJAMIN FLINTHAM, Her ALICE ⋈ O'DONALD, Mark.

Cecil County, to wit, *April 7*, 1788.

Then came Robert Molyneux, and made oath on the Holy Evangelists of Almighty God, that the foregoing is the true and whole last will and testament of Joannes Lewis, late of this County, deceased, that had come to his hands or possession; and that he does not know of any other.

Sworn before DAVID SMITH, *Register.*

Cecil County, to wit, *April* 7, 1778.

Then came James O'Donald and Benjamin Flintham, two of the subscribing witnesses of the within last will and testament of Joannes Lewis, late of said County, deceased, and made oath on the Holy Evangelists of Almighty God, that they saw the said testator sign and seal this will—that they heard him publish, pronounce and declare the same to be his last will and testament —that at the time of his so doing, he was, to the best of their apprehensions, of a sound and disposing mind, memory and understanding; and that they and Alice O'Donald respectively subscribed the same as witnesses in the presence and at the request of the Testator, and in the presence of each other.

Sworn before DAVID SMITH,
Register.

State of Maryland, Cecil County, Set.

I, Henry D. Miller, Register of Wills for Cecil County in the said State, do certify that the aforegoing and annexed instrument of writing is a true copy of the last will and testament of Joannes Lewis, late of Cecil County, deceased, taken from his original last will and testament, now remaining on file and record in my office, and the probate thereof.

In testimony whereof, I have hereto set my hand, and affixed the seal of said office at Elkton, this second day of June, Anno Domini one thousand eight hundred and twenty-six.

SEAL. HENRY D. MILLER,
Register of Wills for Cecil County.

State of Maryland, Cecil County, Set.

I. Frisby Henderson, Presiding Justice of the Orphans Court of said County, do certify that the aforegoing attestation of Henry D. Miller, Register of Wills for Cecil County, is in due form.

In witness whereof I have hereunto set my hand this second day of June in the year of our Lord one thousand eight hundred and twenty-six.

F. HENDERSON.

COPY OF THE LAST WILL OF ROBERT MOLYNEUX.

In the name of God, Amen. I, Robert Molyneux, now residing in St. Mary's County, in the State of Maryland, being in good health of body, and of sound judgment and memory, do constitute and make this my last will and testament in the manner and form following:—First, I give and bequeath my soul to Almighty God, in whose mercies I place my hopes, and my body to the earth, to be decently interred.

Secondly, I give and bequeath all my real personal or mixed estate, of whatever kind or nature whatsoever, in the State of Maryland, as also whatever right or title I am now possessed of in, to or from any real, personal or mixed property or estate, whether lying in Pennsylvania, or in Maryland, or in any other parts of the United States of America, or that I may be possessed of at my death to my beloved friend Rev. Francis Neale, of Georgetown, in the District of Columbia, to him or his heirs or assigns, for ever. In case of the death of the above said Reverend Francis Neale before mine, I give and bequeath the above said real, personal or mixed estate, as also the forementioned right or title to real, personal or mixed property, whether in Pennsylvania or Maryland, or in any other parts of the United States of America I may be possessed of at the hour of my death, to my friend Reverend Ignatius Baker Brooke, of St. Mary's County, to him, his heirs or assigns for ever. Finally, I do hereby nominate and appoint the above said Reverend Francis Neale the sole Executor of this my last will and testament; and in case of his death before mine, I nominate and appoint the above mentioned Ignatius Baker Brooke the sole Executor of this my last will and testament, revoking all other wills and testaments made by me at any other period, and declaring this to be my last will and testament. In witness whereof I do hereunto set my hand, and affix my seal, this thirteenth day of June in the year of our Lord one thousand eight hundred and five.

SEAL. ROBERT MOLYNEUX.

Signed, sealed, published and declared by said Robert Molyneux, the testator, as his last will and testament in presence of us, who, at his request, and in presence of each other, have subscribed our names as witnesses thereto:

ETHELBERT CECIL,
JOHN STONE,
BERNARD MEDLEY.

St. Mary's County, ss. the 14th day of December, 1808.

Then came John Stone and Bernard Medley, two of the three subscribing witnesses to the aforegoing last will and testament of Robert Molyneux, late of St. Mary's County deceased, and severally made oath on the Holy Evangels of Almighty God that they did see the testator therein named sign and seal this will, and that they heard him publish, pronounce and declare the same to be his last will and testament; and that at the time of his so doing, he was, to the best of their apprehension, of sound and disposing mind memory and understanding, and that they respectively subscribed their names to this will in the presence and at the request of the testator, and in the presence of each other; and also that they saw Ethelbert Cecil, the other witness to this will, subscribe his name to the said will in the presence and at the request of the testator.

Certified by JAMES FORREST,
Register of Wills for St. Mary's County.

In testimony that the aforegoing is a true copy, taken from record, I have hereto set my hand, and affixed the seal of my office this 16th day of June, 1826.

SEAL.

JAMES FORREST,
Register of Wills for St. Mary's County.

CATALOGUE OF THE MARYLAND MISSION FOR 1818–1819.

Georgetown College			
Priests	BORN	ENTERED	OFFICES
Anthony Kohlmann...	May 16 1771	Jul. 12 1805	Sup., Rect., Prof. Rhet.
Peter Epinette.....	Sep. 24 1760	Jun. 2 1805	Spir. Father, Prof. Phil.
Maximilian Rantzau...	—— 1769	Nov. 29 1803	Prof. Theol.
Ch. Van Quickenborne	Jan. 21 1788	Apr. 14 1815	Master Nov., Prof. S. Script.
Theodore Detheux.....	Jan. 24 1789	Aug. 2 1816	Rect. Trinity Church
John McElroy.....	Oct. 14 1784	Oct. 10 1806	Proc. Coll., Miss., Pref. Sod.
Scholastics			
Alexander Divoff.....	Jan. 1 1791	Jun. 3 1813	
Thomas Downing.....	Feb. 5 1794	Oct. 22 1812	Prof. Greek, stud. Phil.
Stephen Dubuisson.....	Oct. 21 1786	Dec. 1 1815	Prof. French
Ignatius Combs.....	Jul. 27 1797	Feb. 5 1815	
George Fenwick.....	May 22 1801	Jul. 29 1815	
Thomas Finegan.....	May 14 1799	Feb. 5 1815	
George Gough.....	May 22 1798	Feb. 5 1815	
William McSherry.....	Aug. 12 1799	Feb. 5 1815	Prof. Arith., Rhet., Pref.
Jeremiah Mudd.....	Nov. 26 1793	Feb. 5 1815	Prof. Grammar
Thomas Mulledy.....	Aug. 12 1795	Feb. 5 1815	Prof. Poetry
John Murphy.....	Jan. 5 1792	Nov. 16 1816	Stud. Theol.
Charles Pise.....	Nov. 22 1801	Jul. 29 1815	Prof. Grammar
James Ryder.....	—— 1800	Jul. 25 1815	Stud. Rhet.
Joseph Schneller.....	Apr. 2 1797	Jul. 29 1815	Stud. Rhet.
John Smith.....	Feb. 21 1800	Jul. 27 1815	
Peter Walsh.....	Jun. 29 1797	Nov. 7 1813	Prof. French, stud. Phil.
Conewago			
Adam Britt.....	—— 1743	Sep. 14 1764	Sup. Resid.
Adam Marshall.....	Nov. 18 1785	Oct. 12 1807	Operarius
Matthew Lekue.....	Mar. 25 1788	Aug. 2 1816	Operarius
St. Inigoes			
Br. Joseph Mobberly...	Jan. 12 1779	—— 1808	
St. Thomas' Manor			
Francis Neale.....	Jun. 3 1756	Oct. 10 1806	Sup. Resid.
William Beschter.....	May 20 1763	Oct. 10 1806	Operarius
John Baptist Cary.....	Jul. 16 1772	Sep. 3 1810	Operarius
Bohemia Manor			
Br. Benedict Heard.....	Feb. 27 1787	Dec. 25 1816	
White Marsh			
Paul Kohlmann.....	May 20 1766	Jul. 12 1814	Superior
Portobacco			
Charles Neale.....	Oct. 10 1751	Nov. 13 1806	Conf. of the Nuns
Newtown Manor			
Leonard Edelen.....	Oct. 20 1783	Oct. 10 1806	Sup. and Operarius
Frederick			
John Henry	—— 1765	Jul. 18 1804	Operarius
Francis Malevé.....	Dec. 1 1770	—— 1804	Superior

Charleston	BORN	ENTERED	OFFICES
Benedict Fenwick.....	Sep. 3 1782	Oct. 10 1806	Superior
James Wallace.....	Mar. 11 1787	oct. 10 1807	Operarius
New York			
Peter Malou.....	Oct. 9 1753	Jun. 13 1805	Rect. St. Peter's Church
Baltimore			
Enoch Fenwick.....	May 15 1780	Oct. 10 1806	Vicar-Gen. Baltimore
Richmond			
Roger Baxter.....	Feb. 27 1793	Oct. 10 1807	Operarius
Out of the Mission			
Fr. John Grassi.....	Sep. 10 1775	Nov. 21 1797	Stud. in Italy
Mr. James Neill.....	Dec. 4 1793	Nov. 3 1813	Stud. in Italy
Mr. Aloysius Young.....	Feb. 15 1799	Jul. 29 1815	Stud. in Italy
Schol. Novices, 2 Yr.			
Virgil Barber.....	May 9 1778	Jun. 12 1817	Stud. Theol.
William Grace.....	Oct. 17 1789	Aug. 23 1817	Prof. Syntax
Hugh Kiernan.....	—— 1793	Aug. 23 1817	Prof. English, Stud. Theol.
German Sannen.....	Jun. 6 1792	Aug. 23 1817	Stud. Theol.
Samuel Newton.....	Mar 7 1795	Jan. 11 1817	
Fr. Michael Cousinne...	Nov. 8 1767	Aug. 23 1817	Operarius at Bohemia
Fr. Louis Dubarth.....		Jul. 3 1815	Vicar-Gen. Philadelphia
Edward Mc Carthy.....	—— 1794	Dec. 5 1817	Prof. English and Geog.
Peter Zimmermans.....	Jul. 20 1788	Aug. 23 1817	Stud. Theol.
James Van de Velde....	Apr. 3 1795	Aug. 23 1817	Stud. Rhet.
Henry Verheyen.....	Feb. 9 1787	Aug. 23 1817	Stud. Theol.
Schol. Novices, 1 Yr.			
John Ahern.....	Dec. 1 1789	Apr. 20 1818	Stud. Theol.
Fr. Joseph Carbery	May 4 1784	May 20 1818	Operarius, St. Inigoes
Jos. Kellenbergher	Jan. 29 1796	Aug. 13 1818	
Jeremiah Kiely.....	Aug. 1 1798	Jun. 14 1818	Stud. Phil.
Aloysius Mudd.....	Aug. 8 1791	Aug. 13 1818	
John Smith.....	Dec. 12 1795	Apr. 18 1818	Stud. Theol.
Fr. John Tuomy.....	—— 1785	Dec. 25 1818	Prof. Math.
Francis Vespres.....	—— 1783	—— 1818	Out of the Mission

Fr. Michael Joseph Cousinne, died at Bohemia, July 31st, 1819.

PENNSYLVANIA, 1785–1786.

Letters from Fr. James Pellentz.

I

CONEWAGO, October 1st, 1785.

DR. JOHN CARROLL,
Rev. Father Superior, P. C.

I received last night your kind favor of the 28th of September. I am glad to hear that your Reverence is well and going to Philadelphia and New York to give Confirmation. All the Catholics here would rejoice with me if your Reverence in your return could call at Conewago and adminster that Holy Sacrament here. But as the badness of the weather and roads will not allow it, perhaps, this time, I do not doubt, but it will be done next Summer. The intended removal did not trouble me, as I am perfectly resigned to the Will of God, whose interpreter is the Superior. In my youthful days I imprinted it on my mind, never to desire a certain place, but to leave myself entirely at the disposition of my Superior. Notwithstanding this, when Mr. Sewall spoke with me about the change, I thought I should let your Reverence know the reasons I had, not to go to Philadelphia. Among these was one, that I had very often a sudden stoppage in my breast, which makes me break of the sermon, which really would look very ill in Philadelphia. Besides I feared disturbances in the Congregation, and to make my burthen easier I made up one hundred pounds to get two missionaries in the country, and will pay fifty pounds more next Spring for their passage. After I had informed your Reverence of this, I was willing, and am still willing to go wherever you please.

Your Reverence, I believe, heard that this mission is flourishing in a spiritual point of view. But in temporals I am called a bad manger. I was long ago advised by a kind friend to inform your Reverence of the debts I paid. But I would not, knowing myself clear in conscience. Now I do it, to make your Reverence easier. When I left Lancaster I owed about three hundred pounds, which debt was not certainly contracted by ill-management, as you shall now

hear. When I came to Conewago I found three hundred pounds debt contracted by Mr. * * * * Our Rev. Mr. Lewis gave eighty, of which Mr. Williams owed me thirty-six. When Mr. Diderick came to Conewago I paid about two hundred of these two debts. When Mr. Digges' Land was purchased, I borrowed three hundred and twenty pounds to make up some money for the first payment about that time. Mr. Lewis gave his bond to Mr. Digges for 323 pounds. When I paid the bond it was four hundred pounds. All these debts I have paid. Besides I paid Mr. Geisler ninety-six pounds for a house in Carlisle to keep service in; 31 pounds for a house at the Standing Stone, bought with Mr. Sewall's advice. I do not mention several small donations here and there given to a wanting Brother, but put together they will make a large sum. Mr. Sewall tells me in his letter that your Reverence intends to Keep a cow in Baltimore. I will be very glad to give you your choice among mine. I wish your Reverence good health in your travels, a great spiritual comfort, and safe return, and I recommend myself to your daily prayers.

Rev. Father Superior, your very humble servant,

JAMES PELLENTZ.

II.

CONEWAGO, Feb. 27th, 1786.

DR. JOHN CARROLL,

Reverend Father Superior,

I received your kind favor of the 13th instant, with the holy oils. I am highly obliged for the same. I am entirely satisfied with Mr. Sewall's resolution to stay in Baltimore, as I always thought he would not live long here, and that he could do more for God's greater glory and the salvation of souls in Baltimore than here. For that reason I advised him in his troubles to have patience, and to take courage. To the same intent I called to his remembrance, that Saints Ignatius and Teresa expected always great success when they met with serious obstacles in the beginning of a new college or monastery. The hardships Mr. Sewall suffered made me think that Baltimore in time will be a very flourishing mission. I beg of your Reverence not to be uneasy for keeping Mr. Sewall from me. I am fully persuaded that he is more necessary where he is than here. With God's help I will go through all difficulties as well as ever. My foot seems to get better, and I expect to be able the next week to visit the different congregations. Mr. Doyne's settling at Frederick Town,

whether he stays there himself or with Mr. Frambach, will be a relief for me. I wrote to Mr. Frambach. His answer, I suppose, I shall have next week. I wish your Reverence good health and a happy journey, and I commend myself to your daily devotions. Reverend Father Superior,
Your humble servant, JAMES PELLENTZ.

LETTERS OF FR. ROBERT MOLYNEUX TO DR. JOHN CARROLL.

PHILADELPHIA, April 23rd, 1785.

HON[d] DEAR SIR,

Mr. Farmer is now absent two weeks on his tour to the Iron-Works and New York. It will be two more before he returns. He was very weak when he left here. If he lives to return I wish some means could be devised to prevent him from going any more. Since writing the above *the enclosed* has been delivered to me for you by Mr. Hayes. He is well acquainted with Mr. Farmer. Have we any prospects of any assistence? From whom? And when? I am with my hands full, and the mortification to prepare two criminals for death in our jail. For my part if Mr. Geisler can be sent here, I hope you will give me a Successor: 13 years hard service here is something, and I begin to feel it. If Mr. Neale's health permits he might answer the purpose. Yet still, Philadelphia will always want three or four Priests.

Since writing the above I have received a letter from Rev. Mr. Fulham[1] of Dublin, olim S. J. He writes that our subjection to the Propaganda has its inconveniences which may be remedied by a proper application to Cardinal Antonelli, who certainly wishes us well. Mr. Fulham says he knew you at Blandyke many years ago. He wishes we could be supplied from England and Liége till times grow more favorable, and a change may be expected. The rest contains an account of the Society continuing to flourish in Rusia, etc., of which I suppose you are informed by your European correspondents, but ends with an account of the Emperor Joseph's destructive progress of reformation. The Universities of Vienna and Prague, says Mr. Fulham, have

[1] Fr. John Fulham, born in Dublin, March 23, 1717 or 1719; entered the Society in Lyons, December 2, 1735; was professed of the four vows February 2, 1754; died in Dublin, August 7, 1793. Came home to Dublin in 1749: was a great benefactor to the Irish Mission and Province; he gave £50 each, yearly, for ten years to ex-Jesuits of Lyons, and to Jesuits in Russia; taught humanities six years; his piety, love for religion and for his Order, are commemorated by Fr. P. Plunket; he and his sister left a legacy to the Jesuits in Russia. — Fr. Edmund Hogan. See Br. Foley's *Collectanea* and Oliver's "*Irish Members, S. J.*"

received orders to acknowledge the orthodoxy of the Church of Utrecht, and to teach its principles. Matrimony is purposed to be celebrated before a civil magistrate without Priest or nuptial benediction. Auricular Confession begins to be cried down. The general plan seems to be to abolish all Religious Orders of both sexes, to lessen the number of Secular Priests, to subject the Clergy to temporal tribunals with respect to their livings and discipline, to allow but one altar in each church, to admit no affinity from Baptism or Confirmation; the Parish Priests to be empowered to Confirm, etc., etc., etc.

While I was writing this I received the Packet for Mr. Farmer and myself. This again multiplies my business which never ceases from the moment I rise till I lie down again. Whether to send the letter to Mr. Farmer, or keep it till his return, puzzles me; but fearing it would not fall into Mr. Farmer's hands, I believe I will reserve it till his return—if God pleases to give him strength. He is no more fit to take that journey than I am to fast forty days and nights like St. Stylites without eating or drinking.

I wish Mr. Neale would and could come. Has he a discreet spirit for catechizing publicly? Such a person might be of great service here. It should be publicly done in the face of the congregation.

Our friend ——— has not complied with the Jubilee. I am sorry for it. I exhort, I entreat, but the world runs away with the seed we endeavor to sow. To preserve a flock so exposed requires a multiplied ease, and a zealous care—above our leisure and strength. When shall we have the pleasure of seeing you in Philadelphia? This I long for. By one visit more business might be done than by twenty letters. Oh, that you would come and join us! I think we should be soon able to accommodate you to your liking. Your presence would give us new life. But I am called on, and must go.

ROBERT MOLYNEUX.

To Dr. Carroll.

FR. MOLYNEUX TO DR. JOHN CARROLL.

PHIL., June 18th, 1785.

REV. HON[d]. Sir,

After a long silence, I once more enter on a correspondence, too long interrupted. Mr. Geisler has been here, id est, arrived last Tuesday for dinner, and set off to-day, Friday, after the same. He has been for some time in a poor state

of health, contracted from three sweeping colds since Christmas. He is willing to come to Philadelphia whenever you give the order, and Mr. Pellentz approves the means. Mr. Framback is willing to go to Lancaster, on condition that on the arrival of an approved Successor, he be allowed either to retire to Conewago or to Germany, which Mr. Pellentz thinks reasonable, and I think may be prudently promised. Mr. Farmer is rather better than before his journey, but far from being strong or equal to the labors of this place. I have been constantly harrassed these five months past, and I can not say that I am either sick or infirm. I am tired and want repose. I hope you will consider us, and order Mr. Geisler to our assistance if possible. It is pleasing to me, to Mr. Farmer, and he himself is sensible of the necessity. For my part I have no private views, the public good is all I seek. Yet after all I will not dissemble, that it would be very agreeable to me to live elsewhere than Philadelphia. I really feel the labor of this place, and thirteen years is not a short time to have felt it. Every day the labor increases, and my ability decreases. My request is not an unreasonable one, and will, I know, be attended to. When the troubles began, I was not less uneasy than at present. But I took heart, not doubting of being relieved, as soon as it should be decided.

ROBERT MOLYNEUX.

BISHOP CARROLL THINKS OF RE-ENTERING THE SOCIETY.

Letter to Fr. Marmaduke Stone.

BALTIMORE, —— 1805.

REV. SIR,

In a letter to Mr. Strickland, I advised him of having received, and of my intention to acknowledge, the favor of your letter of 1804, and its inclosures, viz: a copy of the General's letter to me, and of the edifying accounts of Mr. Causel's vocation to the Society, and the Bishop of Verona's sollicitation for the same happiness. Before the receipt of yours, I was already put in possession of duplicates of Fr. Gruber's letter to me; Mr. Strickland having forwarded them to me—though the original has never reached my hand. Having referred to Mr. Strickland's former letters, I

find that my preceding communication was correct, in which it was stated that he informed me of your having first received and forwarded that original; but he had done so himself, and probably did not recollect the circumstance.

Soon after receiving the General's directions, notice was given to such of our Brethren as had been formerly of the Society to meet me, which they did in May. Those who did not meet sent certificates of their desire for readmission. The whole number of them was as follows—MM. Robert Molyneux, John Bolton, Charles Sewall, Sylvester Boarman, Charles Neale and Ignatius Baker Brooke. To these will soon be added others, who never were of the Society; but who could not properly be admitted till the Society was organized by the appointment of a Superior, etc. Having read and discussed, with the gentlemen above named, Fr. General's letter, I appointed the Rev. Mr. Molyneux, for the present, Superior, being satisfied that he would be the most unexceptionable of those who in the first instance would be members of the Society, and whom I would recommend to the General to continue in office, notwithstanding his desires of retirement, till some of those that will join the Society shall have performed one year's noviceship and then be enabled, by permission of the General, to make their first vows. Amongst these last there will be one, at least, who will give much satisfaction as a virtuous and prudent, though not a learned Superior.

The example of the good Bishop of Verona is a lesson for Bishop Neale and myself to meditate on; and it has, indeed, before, and since the receipt of your letter, been often a subject for consideration with me whether I ought not to petition the Pope to resign and resume my former state. My bishopric, as you know, gives me no worldly advantages, and is very burthensome. Can I promote the honor of God more by relinquishing, than by retaining it? Into whose hands could the Diocese be committed who would not, perhaps, thwart the establishment of the Society, and oppose a reinvestment in it of the property formerly possessed, and still so providentially retained? These considerations have hitherto withheld my Coadjutor and myself from coming to a resolution of reentering the Society. * * *

✠J., Bishop of Baltimore.

ROCKY MOUNTAINS.

Letter from Father Robert F. Smith.

SPOKANE FALLS, W. T.,
April 15th, 1886.

DEAR BROTHER IN XT,
P. X.

After fifteen years of sighs and prayers I am at last in my dear mission,—my happiness I leave you to imagine. I was received with open arms by Rev. Fr. Cataldo and his little community, among whom I found Father Ragaru and Br. Kœrner, who had outstripped me and arrived first at their destination.

Of my journey I will not say much, except of my experiences with the *Cowboys*, in whom I became greatly interested. They seem to be fine fellows, though their language is somewhat coarse, abounding in ejaculations not found in Rodriguez. After a long talk with one of these worthies on sin, death and hell, he ended by saying: "Yep, whether what you say be true or not, I hope in the next world to play a harp at the right hand of Moses." Was this the Cowboy's idea of heavenly bliss?

Some of my friends, made in the cars, were: a Norwegian Lutheran, an indifferent Calvinist, an infidel Austrian, a Scotch freemason, a Yankee free-thinker, and a graduate of St. Francis Xavier's, New York; so you see I had variety, to say the least. I stopped over a day at Bismarck, Dakota, staying with the Benedictines. On visiting the Sisters' school, I found that, an hour previous, an old Indian had gone into the school, and refused to leave, saying that he wanted to be taught, etc. His hunger for bread, however, proved to be greater than his thirst for knowledge, and, on the Father (who had been called in by the Sister) promising him his dinner, he left the school, to the great satisfaction of the frightened Sister Scholastica, who had not bargained for such a class of scholars.

I paid a delightful visit to Bishop Brondel in Helena, where I also met those veteran missionaries Fathers Imoda and Grassi, S. J. I had to assist the Bishop at High Mass on Sunday, in spite of my vehement remonstances; it is a question who did the assisting? There were five of us at

dinner, and will you believe it, *half a potato* sufficed for us all! It weiged *four pounds!* Four or five pounds is the ordinary weight of Montana potatoes! A cabbage was raised last year at one of our missions which weighed thirty-five pounds!

But, to return to Spokane Falls. Fr. Jacquet is one of the most successful priests for miles around. He has just finished the beautiful brick church, started by the lamented Fr. Ruellan, and it will be blessed shortly after Easter. He is an indefatigable worker, gives lectures, writes for newspapers, visits mining camps, soldiers' barracks, etc. But he will soon change his scene of action, as he will start next month for his new field of labor among the Kootenais, a tribe living near the borders of British Columbia, that is to say the Lower Kootenais, for the Upper Kootenais are in the British Possessions. These Indians have never had a permanent mission among them, although many of them have been instructed and baptized during the visits to that tribe of FF. De Smet, Giorda, Grassi and Tosi. These poor savages have entreated our Fathers again and again to come and live among them, but the Superior had no men at his disposal, and so their piteous demand had to be put off with a promise. Lately the chief said to his people: "Let us return to our old habits of drinking, gambling, etc., and then the Fathers, taking compassion on us, will come to live with us." Then Fr. Tosi visited them and promised to build them a church this spring, but being unable, owing to other orders, to fulfil this himself, he will introduce Fr. Jacquet to the tribe, and leave to the New Blackrobe the execution of the promise.

To speak once more of myself, I spent a part of Holy Week among the Spokane Indians, at St. Michael's Mission. I arrived there on the eve of Palm Sunday in company with Rev. Fr. Cataldo. An Indian met us before we reached the camp, and he hurried back to spread the news of the arrival of a new Blackrobe. I was quite anxious about my reception and the impression made, for I might expect to be dubbed by a name that might be mine for life. My size however got me the title of the 'little Father'—not such a very distinctive one, as Fr. de Rougé was long known by this name. He has exchanged it by popular verdict for that of the 'Wise Blackrobe,' on account of his wonderful facility in acquiring Indian languages and for his skill in medicine. What will my next name be? I was greeted by the assembled tribe and had to shake hands with every individual member, even to the very papooses, whose hands were laid

in mine by their mothers. On Palm Sunday I took part in the Passion and had to supply the *turba*, etc. I would rather sing *in*, than *for*, a crowd! You may draw your own conclusions about the execution.

In my rides over the prairie I often get a chance of airing my Chenook, and find it a great satisfaction to be able to talk to the Indians whom I meet. They wear their blankets with as much dignity as ever a Roman Senator did his toga.

But I must conclude with kindest regards for all. Do not forget me and the mission in your holy sacrifices and prayers.

Faithfully in Xt,

ROBERT F. SMITH, S. J.

CHAPLAINS FOR THE MEXICAN WAR—1846.

APPOINTMENT OF FRS. MCELROY AND REY.

(*By Fr. John McElroy.*)

1. In May of last year (1846), the Bishops of the U. S. held a Provincial Council in Baltimore; at its close several of the Bishops visited President Polk, in Washington; of these, Bishops Hughes of New York, Potier of Mobile and Kenrick of St. Louis, waited on him the eve of Ascension, being the 20th May; during their visit the subject of Catholic Chaplains for the army of invasion, was broached, I know not by whom. The President seemed anxious for it, and requested the Bishops above named to give him the names of two clergymen as soon as possible, that he might forthwith commission them, etc. The three Prelates repaired without loss of time to our College in Georgetown, being the nearest, and where they were the more likely to succeed. They had an interview with Rev. Father Verhægen, Visitor, who had also a consultation with several of the Fathers who were of opinion that two Fathers should be sent, and Fathers McElroy and Rey should be appointed; the three bishops dined at the College and returned to the President with the names of the two Fathers; all was concluded in one half hour.

2. At the time Father McElroy was Pastor of Trinity Church, and Father Rey, Socius to the Provincial, and Minister in the College. In a few days the two Fathers called

on the Secretary of War for instructions, how to preceed. He (Mr. Marcy) received us very affably, expressed his desire that we should visit the President, and ordered his chief clerk to prepare letters for the Commanders of different posts to facilitate our journey; besides, he requested me to give him my views of what we should expect whilst with the army, which I sent to him a little later in writing, and which he embodied, almost transcribed, in his despatch to General Taylor, which I copy below. The Secretary introduced us to the President, who received us with great kindness and regard—he expressed a hope that our Mission would be one of peace, that *we* carried not the sword, but the olive-branch—that our mission would be a refutation of the erroneous opinions held in Mexico, that the U. S. warred against their religion, etc. He continued to state very frankly the great desire he had to bring their matters of dispute to an amicable conclusion.

As neither of us could speak Spanish I proposed to the President the propriety of associating with us a third clergyman, who was familiar with the language; he very promptly adopted my suggestion and told the Secretary to embody that in his despatch to the General-in-Chief where it will be found.

3. In a subsequent interview, the Secretary of War asked us what we thought sufficient for our expenses. I replied that I was ignorant of it, not knowing the country, our manner of living, etc. He observed that when the law authorized chaplains their pay was from 1000 to 1200 dollars. I told him that this would appear to be sufficient—he inserted in his despatch the larger amount. Although there is no law of Congress authorizing the appointment of chaplains for the army the President in our case made out our commission by virtue of his *discretionary* power—besides the pay of 100 dollars a month, our travelling expenses to and from the Seat of War were to be defrayed. An advance to each of three months pay was made, a hundred dollars each for travelling, making in all 800 dollars. This sum we received at the Quartermaster's office in gold on the first of June, '46. I may as well copy the Secretary of War's letter to me of May 21st, as it states the views of the President precisely, in the first place—then the others in order.

War Department, May 21st, 1846.

SIR,

The President is desirous to engage two Reverend gentlemen of the Roman Catholic Church to attend the army of occupation now on the Rio Grande to officiate as chaplains, etc. In his opinion their services would be important in many respects to the public interest, particularly in the present condition of our affairs with Mexico. Having sought information as to the proper persons to be thus employed, his attention has been directed to you, and he has instructed me to address you on the subject, in the hope that you may consider it not incompatible with your clerical duties, or your personal feelings to yield to his request.

It is proper that I should apprize you that the existing laws do not authorize the President to appoint and commission chaplains, but he has authority to employ persons, to perform such duties as appertain to chaplains. Should you consent, as the President hopes you will, to visit the army and remain some time with it you will be allowed a reasonable compensation for expenses and services. Your views of what that ought to be, you will, if you please, suggest to me.

When the law authorized the appointment of chaplains, as it formerly did, the pay and emoluments were about one thousand or twelve hundred dollars per annum. This amount would be readily allowed together with the expenses of travelling to and from the army.

I should be pleased to be favored with a reply to this communication at your earliest convenience.

I have the honor to be,

Very respectfully,

Your obedient Servant,

W. L. MARCY,

Secretary of War.

To the Reverend

John McElroy,

Georgetown College.

It will be seen, this letter was written the day after the visit of the Bishops to the President. A similar letter was sent to Father Rey. I have alluded above to my answer to his inquiries both as to pay and other matters which will be found in the following letter of the Secretary to General Taylor.

(Confidential.)

War Department, Washington, May 29, 1846.

SIR,

The President has been informed that much pains have been taken to alarm the religious prejudices of the Mexicans against the U. S. He deems it important that their misapprehensions in this respect should be corrected as far as it can be done, and for that purpose has invited the Reverend gentlemen who will hand you this communication, Mr. McElroy and Mr. Rey, of the Roman Catholic Church, to attend to the army under your command and to officiate as chaplains. Although the President cannot appoint them as chaplains, yet it is his wish that they be received in that character by you and your officers, be respected as such and be treated with kindness and courtesy—that they should be permitted to have intercourse with the soldiers of the Catholic Faith—to administer to them religious instruction, to perform divine service for such as may wish to attend whenever it can be done without interfering with their military duties, and to have free access to the sick or wounded in hospitals or elsewhere.

It is confidently believed that these gentlemen in their clerical capacity will be useful in removing the false impressions of the Mexicans in relation to the U. S., and in inducing them to confide in the assurance you have already given that their religious institutions will be respected—the property of the church protected, their worship undisturbed—and in fine all their religious rights will be in the amplest manner preserved to them. In fulfilling these objects you are desired to give these gentlemen such facilities as you may be enabled to afford, and at such times as in your judgment may be most prudent.

You are requested also to cause to be provided for them such accomodations as will render their abiding with the army comfortable to themselves. It is believed that when chaplains were allowed by law to the army, they received in pay and emoluments, from about 1000 dollars to 1200 per annum. This amount will be paid to the gentlemen named in this letter.

As these gentlemen do not speak the Spanish, they have been desired by the President to associate with them another clergyman who both understands and speaks it; such per-

son recommended by them you will receive on the same footing with themselves.

Very respectfully,
Your obedient servant,
W. L. MARCY,
Secretary of War.

Major General Z. Taylor,
Commanding Army of Occupation
on the Rio Grande, Texas.

In addition to the above letters the Secretary gave us two others to facilitate our travelling and accomodations on the way; I copy them both.

War Department May 29th, 1846.

SIR,

The Reverend gentlemen (Mr. McElroy and Mr. Rey) who will hand you this are the bearers of a communication from this department to Major General Taylor; you will please provide them with cabin passages, in good sufficient transport to Point Isabel, whence they will receive safe conduct to General Taylor's Headquarters.

Very respectfully,
Your obedient Servant,
W. L. MARCY,
Secretary of War.

Lieutenant Colonel Thos. Hunt,
Deputy Quartermaster General,
United States Army,
New Orleans.

War Department, May 29th, 1846.

SIR,

The Reverend Mr. Mc Elroy and Mr. Rey are the bearers of a communication from this department to Major General Taylor; they are recommended to your courtesy and hospitality, and you are requested to take such measures as will ensure their safe conduct to the Headquarters of General Taylor.

Very respectfully yours, etc.
W. L. MARCY,
Secretary of War.

To the commanding officer,
Fort Polk, Point Isabel, Texas.

THE PARAGUAY REDUCTIONS.

The story of the Paraguay Reductions has been written so often that we feel an apology is necessary for the version we now offer. There is nothing new in it; nothing that has not been told before. But we make bold to publish it, because we believe it will be interesting to our readers, as affording the view taken of the Society's great work in South America by an unprejudiced English Protestant, living at the time of the events he narrates. The history forms a chapter in a now forgotten work published anonymously in London in 1765. It is entitled, AN ACCOUNT OF THE EUROPEAN SETTLEMENTS IN AMERICA, IN SIX PARTS . . . . *Each Part contains an accurate description of the Settlements in it, their Extent, Climate, Productiveness, Trade, Genius and Disposition of their inhabitants; the Interests of the several Powers of Europe with respect to those Settlements; and their Political and Commercial Views with regard to each other.*

The author, evidently some literary hack of the days of Noll Goldsmith and Johnson, with shadowy ill-defined hopes of future fame, tells us with great modesty in the preface to his work that, "the little sketch he has given in the part of Portuguese America, if it has any merit, is entirely due to the judicious collection called *Harris's Voyages*," and he adds with suggestive candor: "There are not many finer pieces than the history of Brazil in that collection; the light in which the author sets the events in that history is fine and instructive; an uncommon spirit prevails through it; and his remarks are everywhere striking and deep." There are two maps accompanying it, one of North, the other of South America. It is claimed that they are accurate, —"and drawn from the best modern maps and charts and regulated by Astron[l] Observat[ns]. By Emanuel Brown—Prog[r]. to his majesty, 1747."

"The trade of Paraguay, and the manners of the people, are so much the same with those of the rest of the Spanish colonies in South America, that nothing further can be said on those articles; but it would be inexcusable to quit the country without saying something of that extraordinary species of commonwealth which the Jesuits have erected in the interior parts.

"About the middle of the last century those fathers represented to the court of Madrid, that their want of success in their missions was owing to the scandal which the immorality of the Spaniards never failed to give, and to the hatred which their insolent behaviour caused in the Indians wherever they came. They insinuated, that, if it were not for that impediment, the empire of the gospel might, by their labours, have been extended into the most unknown parts of America; and that all those countries might be subdued to his catholic majesty's obedience, without expence and without force. This remonstrance was listened to with attention; the sphere of their labours was marked out; an uncontrouled liberty was given to the jesuits within these

limits; and the governors of the adjacent provinces had orders not to interfere, nor to suffer any Spanish to enter into this pale, without licence from the fathers. They on their part agreed, to pay a certain capitation tax in proportion to their flock; and to send a certain number to the king's works whenever they should be demanded, and the missions should become populous enough to supply them.

"On these terms, the jesuits entered upon the scene of action, and opened their spiritual campaign. They began by gathering together about fifty wandering families, whom they persuaded to settle; and they united them into a little township. This was the slight foundation upon which they have built a superstructure, which has amazed the world, and added so much power, at the same time that it has brought on so much envy and jealousy, to their society. For when they had made this beginning, they laboured with such indefatigable pains, and with such masterly policy, that by degrees, they mollified the minds of the most savage nations; fixed the most rambling; and subdued the most averse to government. They prevailed upon thousands of various dispersed tribes of people to embrace their religion, and to submit to their government; and when they had submitted, the jesuits left nothing undone, that could conduce to their remaining in this subjection, or that could tend to increase their number to the degree requisite for a well-ordered and potent society; and their labors were attended with success.

"It is said, that, from such inconsiderate beginnings, several years ago, their subjects amounted to three hundred thousand families. They lived in towns; they were regularly clad; they laboured in agriculture; they exercised manufactures. Some even aspired to the elegant arts. They were instructed in the military with the most exact discipline; and could raise fifty thousand men well armed. To effect these purposes, from time to time, they brought over from Europe several handicraftmen, musicians, and painters. These, I am told, were principally from Germany and Italy.

"We are far from being able to trace, with the exactness they deserve, all the steps which were taken in the accomplishment of so extraordinary a conquest over the bodies and minds of so many people, without arms or violence; and differently from the methods of all other conquests; not by cutting off a large part of the inhabitants to secure the rest, but by multiplying their people, whilst they extended their territory. Their own accounts are not very ample, and they are partial to themselves without doubt. What some others

have written is with a glaring prejudice against them. The particulars which seem best agreed upon by both sides are the only ones to be mentioned.

"It is agreed then, that in each mission or district (the country is divided into forty-seven districts) a jesuit presides in chief. But magistrates are settled in every town, answerable to those in the Spanish cities; these are always Indians, elected by the people, and approved by the presiding jesuit: on solemn occasions, they appear in rich robes of ceremony, attended with a suitable retinue, and every thing which may make for the dignity of their government. The people which compose this commonwealth are composed chiefly of two nations or tribes, one called Garanies, the other Chiquitos. The latter are active, lively and ingenious, therefore their æconomy is more left to themselves; and they have something of property, but there is something too in common. Amongst the Garanies there is no property; every thing is done under the public eye, and for the public; for otherwise this people, naturally lazy and stupid to the last degree, would be in perpetual want. Each man's labour is allotted him in proportion to his strength, or to his skill in the profession which he exercises. The product is brought faithfully into the public magazines; whence he is again supplied with all things which the managers judge to be expedient for the sustenance of himself or his family. All necessaries are distributed regularly twice a week; and the magazines always contain such a stock of provisions and goods of every kind, as to answer not only the ordinary exigences, but to provide against a time of scarcity, or for those whom accidents, age, or infirmities, have disqualified for labour. Thus want is never known amongst them; their villages are cleanly and decent, greatly exceeding those of the Spaniards in their neighbourhood. Their churches are particularly grand and richly adorned; and service is in them performed with all the solemnity and magnificence of cathedrals; nor are good voices and instruments wanting.

"They provide early for the marriage of their young people, as well to prevent disorders, as to multiply their subjects. Here, as interest can be no motive to the union, there are few difficulties attending it. The young man applies to the governing jesuit, informs him of his desire of marriage, and names the party: she is consulted, and if there is no objection upon her part, they are immediately married. They are supplied with all necessaries for their establishment from the public stores, and they have at the same time their task allotted them, by which they are to

make amends for what they have received, and to provide for others in their turn.

"The Indian magistrate is obliged continually to watch over the minutest actions of his people, and to give the jesuit an exact account of the state of his district, and the merit and demerit of the people which it contains. They are rewarded or punished according to this report. The punishment for smaller crimes is by imprisonment, for greater by whipping, from which it is said not even the principal magistrates are exempted. Capital punishments they do not inflict, as indeed crimes are rarely committed amongst them. The correction is received by all, not only with patience, but acknowledgement. The rewards are seldom more than benedictions, and some slight mark of the jesuits' favour, which make those men entirely happy.

"Nothing can equal the obedience of the people of these missions, except their contentment under it. Far from murmuring, that they have only necessaries of life, by a labour which might in some degree procure them the conveniencies of it, they think themselves a distinguished and favoured people in wanting them; and they believe their obedience a duty, that not only secures their order and repose in this world, but the very best means of insuring their happiness in the next. This is carefully inculcated; and indeed, besides their attention to the government, the jesuits are indefatigable in their instructions in the doctrines of religion, the regularity of life, and the contempt of this world. And, by what I can find, the Indians under their jurisdiction are an innocent people, civilized without being corrupted.

"The jesuits, who govern them, are said to be extremely strict in preserving their privilege in keeping all strangers from amongst them. If any such should, by accident or in his journey, arrive in the country of the missions, he is immediately carried to the presbytery, where he is treated for a day, or two at most, with great hospitality, but regarded with no less circumspection. The curiosities of the place are shewed him in company with the jesuit, and he can have no private conversation with any of the natives. In a reasonable time, he is civilly dismissed, with a guard to conduct him to the next district, without expence, where he is treated in the same manner, until he is out of the country of the missions. Cautions altogether as strict, and in the same spirit, are observed, when the natives are obliged to go out of their own territory to serve in the king's works, or when any part of their troops are called out for his service. They shun all manner of conversation with strangers, upon whom

they look with a sort of horror; and so return, uninformed and untainted, into their own country as they left it.

"I am sensible, that many have represented the conduct of the jesuits in this mission in a very bad light; but their reflexions appear to me not at all supported by the facts upon which to build them. To judge perfectly of the service they have done their people, we must not consider them in a parallel with the flourishing nations of Europe, but as compared with their neighbours, the savages of South America, or with the state of those Indians who groan under the Spanish yoke. Considering it in this, which is the true light, it will appear, that human society is infinitely obliged to them for adding to it three hundred thousand families in a well-regulated community, in the room of a few vagabond untaught savages. And indeed, it can scarce be conceived, that the government has not some extraordinary perfection, which has a principle of increase within it, which draws others to unite themselves to the old stock, and shoots out itself a luxuriance of new branches. Neither can we, by any means, blame a system which produces such salutary effects; and which has found that difficult, but happy way, that grand desideratum in politics, of uniting a perfect subjection to an entire content and satisfaction of the people. Matters, which, it were to be wished, were studied with more attention by us, who content ourselves with railing at the diligence of an adversary, which we should rather praise and imitate; and who, in our affairs, seldom think of using any other instruments than force or money.

"This commonwealth is now become a subject of much conversation, upon account of the cession which has lately been made of part of that territory to the crown of Portugal. It is well known, that the inhabitants of seven of the missions refused to comply with this division, or to suffer themselves to be transferred from one hand to another, like cattle, without their own consent.[1] We are informed, by the authority of the Gazette, that the Indians actually took up arms; but notwithstanding the exactness of their discipline, they were easily, and with a considerable slaughter, defeated by the European troops, who were sent to quell them. It seems to have been ill-judged in this people, who had never seen any real service, nor were headed by officers who had seen any, without which the best discipline is but a sort of play, to have hazarded a battle with troops from

[1] The jesuits have been entirely disgraced at the court of Portugal, for the share they are said to have had in this resistance.

Europe. They ought rather to have first habituated themselves to action by attacking small parties, by convoys, by little surprises, until by use and success in smaller matters, they were entitled to hazard the sum of their affairs in the open field. However, it is not improbable, that this opposition will rouse the indolence of the Spaniards, and make them take the government of the country out of the hands it is in at present. If they do it is not difficult to foresee, that the same depopulation, the same distress, and the same discontent, which distinguish the Indians in the rest of the Spanish provinces, will be soon equally visible in this. It will not be difficult for them to effect the reduction of this country; for the jesuits have too large and valuable an interest in Old Spain, as well as in the new world, to dispute it with the court, whenever they shall demand in good earnest to have this country surrendered; if it be true, that the jesuits have really such influence on the inhabitants as is attributed to them.

"It was not originally such bad policy, as it may seem, to have intrusted the jesuits with so great a power; since a little time will shew, that they have given them a territory unknown, unpeopled, and uncultivated, which they have the certain means of possessing when they please, subdued, peopled, and cultivated. As to its wealth, it is hard to say any thing certain; the jesuits deny it. And truly, if they acted with a perfect policy, they would never have suffered any mines of gold or silver to be opened in that country. Of this matter I have no information upon which I can depend."

We are enabled through the kindness of the Rev. Dr. Middleton, O. S. A., of Villa Nova College, Penn., to supplement this story with a list of the Fathers of the Society at work in the Missions of Paraguay 1749–1750. The list is from the diary of P. Pedro de Parros who travelled in Paraguay for nearly twelve years. This Father was a Franciscan and not a Visitor of the Society, as the translator of the manuscript supposed. We give a translation of the Excerpt:—

Extract from the Diary of Pedro de Parros in Paraguay, 1746–1759.

LIST OF ALL THE JESUITS WHOM I FOUND IN THE TOWNS (PUEBLOS) WHERE I STAYED.

In Santa Maria.

Ff. Bta. Marqueseti, Cura; an Austrian.
Pedro Pablo Daneri, *Compañero;* a Roman.

Saint Ign Guazù.

P. Josef Ribcorola de Stª Fee (sic).
Manuel Oldmed de Cordova.

Santa Rosa.

P. Fran, Manl Gutierres; Montañez.
Mateo Cano; Sard.
Antº Sosa de Salta.

Santiago.

P. Rafael Campamar; Mallorqu.
Migl. Marimon "
Sebastian de Tegros; Paraguay.

San Cosme (qu Caime).

P. Bartolemeo Pisa; Mallorquin.
Tadeo Enis; Hungarian.
Rafael Cavallero; Paraguay.

Itapua (gy ?)

P. Felis Urbina; Madrid.
Felipe Arias. "
Sebastian Toledano; Old Castile.
Geronimo Zacharias; Sard.

Candelaria.

El P. Jaimè Pasino, (?) Superintendent of all the Missions; Sard.
P. Felipe Ferder; German.
Antº Estelles, (?) Valencia.
Hermano. Francs Leoné; Italian.
Hermano. Blas Gornà.
Ruperto Thahalamer, apothecary; German.

Santa Ana (*sic*).

P. Xavier de Echàgue; Santa Fee (sic).
Hermeneg Sguirrè; *Salta.*
Inocencio Herber; German.

San Ign Mini.

P. Andres Fernandez; Madrid.
Lorenzo Balda; Castellano.
Franco Yzedo; Sta Fee.

Loreto.

P. Esteban Fenà ; Barcelona.
Ramon de Toledo ; Biscayan.
Mathias Strovel ; German.

Corpus.

Pedro Sanna ; Sard.
Juan Fabrer ; Mallorquin.

Trinidad.

P. Juad Franᶜᵒ Valdivien ; Baeza.
Juan Themao ; Mallorquin.

Jesus.

P. Juan Antonio Ribera ; Taro (?)
Santos Simoin ; Italian.
Antonio Forcada ; Zaragoza.

San Josef.

P. Juan Carrio, *Cura ;* Old Castile.
P. ———

Apostoles.

P. Domingo Perfeti ; Italian.
Carlos Tuo or Tur (?) German.
Sigismund Aperger ; Docta.
Hermano Norberto Chuilak, apothecary ; German.

Concepcion.

P. Jaimè Mascaro ; Catalan.
Manuel Bozer ; Mallorquin.
Conrad Order ; German.

Sto. Thome.

P. Ignacio Ymereo ; Sᵗᵃ Fee.
Feliz Blanch ; Frenchman.

San Borja (?)

P. Diego de Horbegozo ; Biscayan.
Iph. Cardul Reasano.
The latter was absent on my visit and I found in his place P. Xavier Leni, a German. In all whom I knew 55.

A DESCRIPTION OF THE DIARY OF FR. PEDRO DE PARRAS, IN THE LIBRARY OF THE AMERICAN PHILOSOPHICAL SOCIETY IN PHILADELPHIA, PA.

The work mentioned above is in Spanish, in MS. written in a clear and beautiful hand; a work of about 400 pp. (pages not numbered) a small 4to, bound in parchment and with back-title.

On first page is—

"*Diario * * * de los viages que ha hecho Fr. Pedro Iph.*[1] *de Parras, desde que salió de la Ciudad de Zarogaza * * * para la America. Con una * * relacion de lo q^e^ personalm^te^ ha experimentado en diversos paises, y de las cosas mas notables q^e^ en ellos ha visto.*"

N. B. He left Zaragoza, Oct. 22, 1748; sailed from Cadiz, Feb. 10, 1749; sighted Cape St. Augustine, where the coast of Brazil begins, about Apr. 22; travelled in Montevideo, Buenos Ayres and Paraguay from 1749?[2]

At the end is a list of the missions which he visited[3] in 1759 in company with the Bishop of Paraguay and others.—Later on he gives a "*Lista de todos los Jesuitas que hallé en los Pueblos por donde pasé*,"—about 18 places, and about 53 religious, whose names he gives and in some instances their nationality.

This *Diario* was given to the "Am. Phil. So." in 1820, by Joel R. Pawsett after his return from Mexico.

MEXICO.

Letter from one of Ours.

May 30th, 1886.

Dear and Reverend Father,

I had intended to give you an agreeable surprise by sending you a detailed account of the Province of Mexico, but, not having obtained sufficient data, I am not able to do so. I have asked for information, and hope soon to get it. In the meantime I will tell you what I know.

Some time last year, Ours recovered a beautiful church which formerly belonged to the Old Society, in the City of Worelia, the Capital of the State of Michoacan. The building is solid and displays no little art and beauty. It is well preserved, having been in the hands of the Bishop, who took care to have a chaplain in it who saw to its preservation and cleanliness. In fact in place of losing any of its original neatness and solidity, it has gained in both. The college annexed to it, unfortunately, did not meet with like success. For, although it was not entirely destroyed, it has fallen in-

[1] *A contraction, I think, for Joseph. The whole work is full of similar abbreviations.*

[2] *I am not now sure whether this is* 1749 *or* '50.

[3] *Fr. de Parras seems to have been the "Visitator" of the Society.*

to the hands of the Government, so that now it will be almost impossible to recover it. It was Father Wilde who recovered the old church from the Archbishop Arciga. This Father is at present building a house alongside of the church. This is intended as a residence, if God grants that the government should continue tolerating us.

The religious movement in Mexico seems daily advancing, as you may see by a few lines which I have just received from the Capital of the country:—"We have finished with success our labors of Lent and are about to give the devotions of the Month of May. In Lent Frs. Alzola and Rivas gave three public retreats in the church of St. Bridget. They were given in turns to ladies, servant girls, and men. All of them were well attended, and very fruitful. Confessions were numerous, and what is especially consoling many of them were made by those who had been three, six, ten, twenty, and even more years absent from their religious duties. The religious enthusiasm reigning throughout the entire Capital has been greater than in any former year."

Respecting missionary work nothing of note is to be mentioned by reason of the small number of *operarii*. The people, however, very earnestly desire missions. So much so, indeed, that if they even get a missionary among them it is almost impossible for him to get away. Fr. Labrador, an old missionary of Spain, of whom no doubt, you have some knowledge, affords a good example. He passed through New York something more than eight months ago on his way to the City of Mexico. Having to pass through Saltillo, he intended to stop there for a few days only. Once arrived, however, he was requested to give a mission, and then a second, and a third, and so on, so that he has to remain there still giving missions, and the desires of the people to hear him have not yet been satisfied.

This is certainly consoling, Rev. Father, because I believe that it is a good sign to see the sick, longing to be cured. He who would not receive medicine can hardly expect to be restored to health. To finish I will quote a few lines from the letter cited above: — "I suppose you know that Very Rev. Fr. Superior is no longer acting as parish priest of Tepotzotlan. He has left that parish and now stays at St. Bridget's Residence. This move was very much in accordance with the desires of our Very Rev. Fr. Vicar. The Letters of Oña are being published. They are to serve as a continuation of those of Poyanne. A short account of

our Province, which was sent by the Novices and Scholastics of Mexico to their *comprovincianos* resident at Loyola, has already appeared in them."

Your Servt. in Christ.

MISSOURI.

Letter from Father Thomas Hughes.

St. Louis University, St. Louis, Mo.
May 13th, 1886.

Rev. Dear Father,

P. C.

I take pleasure in sending to you items relative to the new Post Graduate Society of the college, formed largely by *non-Catholics*, including Protestant ministers; and chiefly, among the professions, by physicians. The constitution now drawn up secures the pecuniary funds necessary for the University to carry on the course. The subject aimed at is to secure to the cultured community the continuance and development of *our* philosophy. And though the Society has begun with a majority of non-Catholics, still it is intended that our college in particular shall flourish with the help of the Society. Next to the running expenses of the course, a permanent and ample foundation for the Post Graduate chair is to be secured.

With the close of the first volume of abstracts of Post Graduate lectures, the institution itself thus assumes a new and auspicious phase. I beg to remain,

Your Reverence's obed^{t}. Serv^{t}. in Christ.

Thomas Hughes, S. J.

With the above letter has come to us the following extract from the St. Louis *Globe-Democrat* of May 4th.

PHILOSOPHICAL POST GRADUATES.

"An adjourned meeting of the Philosophical Post Graduate Society of the St. Louis University was held at St. Xavier parsonage, on Grand Avenue, last evening, and the organization perfected. There were present: Rev. Father Hughes, A. L. Berry, Dr. T. G. Comstock, F. A. Drew, A.

Grindon, Dr. Elmer Lee, Theo. Papin, Jr., Rev. M. W. Willis, A. V. Reyburn, A. C. Church, C. B. Pallen, M. A. Lindsley, Father Tuohy, Rev. Sylvester, Hon. Graham Frost, Dr. L. C. Boisliniere, Sr., E. N. Cullen, Joseph Otten, and others.

Dr. Willis was elected Chairman and R. L. Berry, Secretary.

A constitution was adopted in which it was decided to call the Society the "Post Graduate Society of the St. Louis University." The object of the society was explained to be the development of philosophical studies, whether in metaphysical, moral, physical or historical science. The society is to suggest the lecture course. The question of the eligibility of members was referred to the Executive Board. The following permanent officers were then elected: President, Father Thos. Hughes: Vice-President, Rev. Wm. W. Willis; Secretary, A. L. Berry; Treasurer, Conde Pallen. The election of an Executive Board was laid over until next meeting."

APPOINTMENT OF FR. MOLYNEUX AS SUPERIOR.

Bishop Carroll's Letter.

BALTIMORE, June 21st, 1805.

REV. AND DEAR SIR:—

You know the purport of the letter, which I received from the Very Rev. Father Gabriel Gruber, General of the Society in Russia: Messrs Bolton and Brooke have likewise informed you of the proceedings had thereupon at St. Thomas' Manor. To give life and vigor to the measures recommended by the General, it seemed necessary to begin with that exercise of power with which I was entrusted by his Paternity; that is the appointment of a Superior, who is to be one of the former Society, and a candidate for readmission. His authority will last till the General's will be farther declared. I am, therefore, now to make known to you, that you are appointed to that office. And as no special form of appointment was made use of by the General in delegating to me his power for nominating a Superior, I am to presume, that nothing more than this noti-

fication is requisite to invest you for the present with all the rights and privileges, power and authority, wherewith the Provincials of the Society were formerly invested; which rights, power, and authority are to appertain to you till the General shall otherwise ordain. Of this appointment notice will be sent to Georgetown and St. Thomas' Manor. You will cause this letter to be read to those who desire to belong to the Society in St. Mary's County. That God may bless this attempt to restore the Society in the United States, and all your labors to effect it, is the earnest prayer of,

Rev. Sir,

Your most obed^{t} Serv^{t},

✠ J. Bishop of Baltimore.

FR. MOLYNEUX ACCEPTS THE SUPERIORSHIP.

His Letter to Bishop Carroll.

NEWTOWN MANOR.

July 24th, 1805.

RIGHT REV. SIR:—

I sit down to answer your letter of the 21st of June, 1805, concerning my appointment to the exercise of the office of Superior over the members that may reenter or be Candidates for entering the Society of Jesus. Knowing my perfect incapacity of undertaking such a heavy burthen in the decline of life and health, nothing but one consideration could induce me to submit to it, that is not to retard, or put any bar in the way of those who are desirous of seeing a beginning of this grand work in this country. But I must propose the following queries, which I wish to be solved by you and my Confreres, 1st. What are the vows I am to make in the first instance? 2nd. Who are the postulants, and on what terms are they to be admitted? 3rd. What house or place will be the properest for a noviceship? 4th. What are the means of support? 5th. Who will be a proper person to be appointed Director of those Novices? 6th. What method to be followed in admitting Priests, serving in missions, who not having been of the Society, may be desirous of entering? 7th. When the number, and names of Candidates for admission is known, when will be the most convenient Day to fix either for the

renewal of vows, or entering the Noviceship. On these and many other things I beg your advice, help, and instruction as your prudence and insight into these matters will more fully suggest. Before I can proceed farther, it will be necessary to have the preparatory queries clearly discussed, and pointed out, that I may know how to act. It will be also necessary that the Constitution be put in my possession, and also the Letters of Father General to you, which I do not remember to have seen.

When I shall have put the engine in motion, and other Companions once more enlisted under the Standard of our holy Founder, I shall then resign my commission into abler hands, and sing with Holy Simeon— *Nunc dimittis Servum tuum &c.*

With profoundest respect and humble deference I have the honor to be,

Right Reverend Sir,
Your most obedient Servant,
ROBERT MOLYNEUX.

NOTE.—On a copy of Bishop Carroll's letter I found the following answers to some of the above queries:

1st. Renew the same vows, he had made in the Society. 2nd. See the list. In my opinion, the terms mentioned in the *Examen Admittendorum*, are to be strictly complied with as far as to candidates, who were never of the Society; and partially with regard to others. 3rd. Bohemia, White Marsh, or St. Inigoes. 5–6th. Consultation. 6th. Method as other original postulants.

(Fully answered Aug. 19th, and 24th.)

B. C.

ST. IGNATIUS COLLEGE, SAN FRANCISCO, CAL.

(*From the "Journal of Commerce," San Francisco.*)

In our annual addition in one chapter, on schools and colleges, we did not mention St. Ignatius College, for the simple season that our space was limited, and we wished to reserve a description of this prominent educational institution until we could devote to it sufficient space to convey a somewhat accurate idea of its scope and the advantages it possesses for giving a thorough education to young men, so as to fit them for business or professional life. The College, as now organized, is complete in every department. Its scientific department contains about the best collection of instruments in the State, and we doubt if it is even second to the University. These instruments show the advance in invention for many years past, and thus the student in higher science may study with advantage what the brainy men of the past twenty years have been doing. Electrical instruments of all kinds, the latest inventions of Edison and other master-minds are used for purposes of instruction. In fact this department is as thoroughly equipped as money can make it. The library connected with the college is also within access to the students and contains invaluable works of reference in every branch of knowledge. Much lore is also on the shelves, editions of the teachings of the Fathers of the Church, essays and tracts, theology, history and literature of many countries, as also the latest additions to the history of our own coast. The volumes are not equal in number to those contained in a public library of course, but they are select and certainly have the cream of knowledge on all necessary subjects. It is especially a reference library, and for all intents and purposes required, is complete. A branch of study which receives great attention is that relating to ores. This is a branch of the chemical department.

The Fathers recognize the fact that this is a mineral country, and that many of their pupils may become interested in mining development. They therefore prepare those who desire it, thoroughly, so that they may have more than a mere smattering of mining knowledge. Ore analysis, a knowledge of assaying, the treatment of ores, etc., are all embraced in this department. This branch is a great study in itself,

and by practical examples and tests, it is made interesting and instructive. Those who think of becoming chemists and doctors may study in this department. Though the range of study differs in many essentials, there is an affinity. As a preparatory school for the future chemist, physician or mining expert, the facilities of St. Ignatius College are unsurpassed in this city, and everything needful to illustrate an argument or practically explain any proposition is kept. That is, there is a full stock of maps, charts, chemical apparatus, chemicals, etc., for the use of the coming medical men, and a laboratory well supplied in all materials for the coming assayer or mineralogist. All other departments are equally complete, as, for instance, the astronomical, where astronomy, navigation, etc, are taught thoroughly and as practically as is possible under the circumstances. The class books employed, it is needless to say, are by the master-minds of the age in each branch of study.

St. Ignatius College was first opened by the Fathers of the Society of Jesus for the reception of students on the 15th of October, 1855. It was chartered by the State on the 30th of April, 1859, and empowered to confer academical degrees with such literary honors as are granted by any University in the United States. The course of studies embraces the Greek, Latin and English languages, Poetry, Rhetoric, Elocution, History, Geography, Arithmetic, Book-keeping, Penmanship, Mathematics, Mental, Moral, and Natural Philosophy, including Chemistry, with its allied branches of Analysis, Mineralogy and Geology. The study of the French, Spanish and German languages is optional. The book-keeping classes include a business department in which that branch of the study is practically applied to the principal branches of commercial transactions, banking, etc. For the benefit of younger students there is a preparatory department in which pupils are carefully taught spelling, reading, writing, and the elements of history, geography, arithmetic, drawing and composition.

As to the Jesuits themselves, but little reference is required. They are instructors of youth through love for the work. It is their vocation, and they do not embrace it for the purpose of winning money or a name. As such instructors they have left their impress on every land.

In a visit to the College, the Reporter of the *Journal of Commerce* was shown through the building. Each department of instruction is separate, so that classes do not interfere with one another. There is a quietness throughout the College that assists greatly in the advancement of the

pupil, and this at once is evident to the visitor. The great order that prevails is also a subject of much favorable comment. The arrangement of the building is strictly in accordance with the best principles of health. All the rooms are large, well lighted, airy and are thoroughly ventilated. The location is also very healthy, and the neighborhood a good one for college purposes. Certainly, in both respects the new College is far to be preferred to the old one. The sewerage is perfect, so that there is not the slightest danger to be apprehended from sickness; in fact, the Fathers take great care in this respect, by enforcing personal cleanliness, and making the teachers under their charge enforce it. At the present time there are about 650 pupils in attendance. This is an increase over last year. In fact, since the College was removed, January, 1880, there has been a steady increase of pupils. The buildings front on Van Ness Avenue, running back, including yards, to Franklin street, along the line of Grove. These buildings are four stories high. The first floor is devoted to the Preparatory Department, the second, to the Grammar and Commercial Department, the third, to practical and experimental study in chemistry, astronomy, physics, geology, etc. There the various instruments used are kept, and the liquids, acids, etc. The Museum is also there. On the fourth floor are the theatre of the College, the debating rooms, libraries, etc. The class rooms on the first and second floors are divided by a corridor about twenty feet wide, extending through from Van Ness Avenue, and intersected by a similar corridor from Grove street. There are twenty class rooms on both floors, each about 40 x 40, all well lighted and thoroughly ventilated, having gas and water in each room. On the third floor, experiments are made by the higher pupils under the direction and advice of the professors. The rooms on the Grove street side are devoted to chemistry, analysis, etc., excepting two, which are used for museum purposes. The first room visited by the reporter contained all the essentials for assaying. So complete, in fact, are the facilities of the college in this direction that substances have been sent from the outside for purposes of analysis. Working tests of ores are made and the necessary directions given so that the pupil is thoroughly prepared for practical work. Both the wet and dry processes are followed. The object aimed at here is similiar in all other departments; that is, not to obtain certain results alone but to thoroughly understand why certain results follow upon certain methods. Ore analysis is a branch of the

chemical department, and the school of instruction here has certainly no superior in the State, either in the rank of the professors who instruct or in the necessary applicances for instruction. For the coming doctor, chemist or mining expert the preparatory school of St. Ignatius is certainly unexcelled. The museum contains two collections of ores and minerals; one a complete collection of California ores, the other a general world collection, embracing many rare and valuable specimens. There is also a great variety of marbles. The bird world is also shown by innumerable varieties of birds of every plumage.

In the second room of the museum is exhibited many curiosities of Indian life. Chinese and Japanese figures and a very fine collection of coins, some of which are very valuable, owing to their age and rarity. The other wing of this floor is devoted to scientific instruments treating of heat, light and electricity. The progress of invention is shown in the different instruments for a great many years back. The collection is complete, and where ponderous machines would be required for purposes of explanation, charts take their place. It would be difficult to estimate the value of the collection, but it certainly could not be replaced for $30,000. Every instrument required to throw light on the subjects studied has been bought. There are two dynamos, one of these having done service at the siege of Paris. In astronomy the same completeness in requirements is to be observed, from a powerful telescope, mounted equatorially, downward. For a study of sun rays, etc., there is a room set apart, in which, by means of spectroscope analysis, the composition of bodies in space is determined.

The theatre on the upper floor seats 2000, with standing room for 1000 more. It has a gallery with a capacity of 600. The stage is fully supplied with all necessary scenery and mechanical arrangements similiar to any stage regularly appointed. Back of this is the debating room, which is neatly carpeted and furnished. This is used by the senior and junior Philhistorian societies. These have each libraries, well appointed in magazines, encyclopedias and works of reference. The College yards—there are two, one for the small pupils and the other for the larger boys—are each about 50x200 feet, floored in redwood and kept perfectly clean. In fact, throughout the whole building there is great evidence of cleanliness and order. There is a place for everything and everything is in its place. Convent cleanliness is about the best comparison we could use. When a person institutes a comparison between terms of this college

and terms for equal facilities twenty years ago, wonder is expressed. There certainly is not a better equipped college in this city, as we said before, and the low rates for tuition excite surprise; but this is explained in the foregoing where we showed that the aim of the Jesuits was not to gain money but to give education. Of the past graduates of the college we can recall such well-known names as Dr. A. A. O'Neill, the present Judge J. F. Sullivan, T. D. Riordan, the well-known lawyer, Gustave Maher Jr., James I. Boland, Augustus and Henry P. Bowie, John T. Fogarty, Alfred Tobin and Matthew Sullivan. There are several societies connected with the college of which the following are the principal: Sodality of the Immaculate Conception, Sodality of the Holy Angels, Blessed Berchman's Sanctuary Society, Alumni Society, Philhistorian and Junior Philhistorian Debating Society.

BOHEMIA, CECIL COUNTY, MD.

(*Concluded.*)

FR. FRANCIS BEESTON.

Of the old records that have fallen into the hands of the writer none are more satisfactory than those kept by Fr. Beeston. Of course, the time of the missionaries in the last century was given to hard work always, and only a few moments now and then could be spared to do what might be used as documentary evidence before His Majesty's courts. To administer the Sacraments was treasonable. In Fr. Beeston's days there was no longer any danger. So that he could keep his church records and house diary and accounts without molestation.

Fr. Beeston took charge of Bohemia on July 1st, 1790, as we read in the diary. From this date until his departure from the residence he gives us a good account of what was going on. I give some extracts here and there:

Nov. 3, 1791. Went to Baltimore to the first Diocesan Synod assembled by the Rt. Rev. Father in God, John Carroll, D. D. Bishop of Baltimore and first Bishop in the United States of North America. [1]

[1] The first Synod of Baltimore, Nov. 7, 1791, was composed of Bishop Carroll, Very Rev. James Pellentz, V. G., James Frambach, Robert Moly-

Nov. 18, Returned home [from Synod].

Dec. 10, Rév. Mr. Louis De Barth, a native of Alsace, came to live with me at Bohemia.

" 19, Got a He-Goat to keep with my horses, to preserve them from distemper.

Jan. 16, 1792. Daniel Heath's son Richard shot Mr. James Matthews.

Apr. 28, Mr. Ashton arrived here.

" 29, Sunday —Mr. John Ashton preached on the danger of exposing one's self to temptation.

May 3, Rev. Mr. De Barth went to Philadelphia.

" 7, Pulled down parlour chimney and part of both the gable ends of the house.

" 8, Began to rebuild.

" 9, Mr. De Barth returned.

" 10, Began to digg the foundations of New Church.

" 15, Tuesday—Rev. F. Beeston laid the first stone of the New Church at the N. W. Corner.

June 12, Mr. De Barth left to live at Portobacco.

Aug. 12, Rev. Mr Bolton arrived.[1]

" 21, Left on his return.

Oct. 16, Warwick races began which are to last 3 days. Gave my people all 3 days.

Mar. 23, 1792. Attended with several neighbors on the line between this plantation and the land of Denis James Nowland—the other parties didn't come.

Apr. 17, Ordered a cat to be killed, the dogs having broken her back. She was the oldest cat I ever knew, being near forty years old by the accounts of those who knew her a kitten. She had not a tooth in her head, and still I have seen her kill rats; she had kittens last year.

Apr. 30, 1793. Rev. Mr. Whelan arrived.

May 6, Mr. Whelan left.

" 13, Rev. Messrs. Sewall and Delavan arrived.

" 18, Rev. Fr. Beeston left Bohemia delivering up the care of it to Rev. Mr. Lewis Cæsar Delavan. The Rev. Mr. Charles Sewall accompanied Mr. Beeston to Baltimore, where the latter is to succeed the former in the care of the congregation.

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neux, Francis A. Fleming, Francis C. Nagot, John Ashton, Henry Pile, Leonard Neale, Charles Sewall, Sylvester Boarman, William Elling, James Vanhuffel, Robert Plunket, Stanis Cerfoumont, Francis Beeston, Laurence Gressel, Joseph Eden, Lewis C. Delavan, John Tessier and Anthony Garnier: in all, twenty-one members, of whom twelve were ex-Jesuits.

[1] I have noticed several such entries in the old diaries. It looks as if the Father had come to make his annual retreat. Sometimes the annual Exercise is alluded to.

Thus the diary proceeds giving various items concerning the slaves, horses, farm, etc. Perhaps, in a century, the whole of it will be most valuable as a record of missionary life in 1790. Fr. Beeston did all in his power to pay off the debts which at his coming were £925 4s. 4d.[1] In his journal for July 1, 1790 he says by resolve of Chapter £333 6s. 8d. are due St. Joseph's, Talbot County. The rest of the sum was due to parties not mentioned. Some of it was owing most likely for the property bought at White Clay Creek[2] where towards the end of the last century Ours had a church. This property, with the exception of church and graveyard, was sold about 1820. The old church was torn down many years ago and a new one built which is still standing and is used as a mortuary chapel. The leading family was known as the Holohans[3] who had first settled near Appoquiniminck on Mount Cuba. This estate is not far from Bohemia. In the records there is an entry of a baptism by Rev. Christopher Vincent Keating at Appoquiniminck, Aug. 10, 1791.

The Fathers of Bohemia at this time, as they were wont before and since, attended many out-lying districts. The home-mission in 1793 numbered scarcely a hundred souls. Fr. Beeston was in the prime of life and able to undertake the long journeys necessary to visit the faithful. I should judge, however, that he was a good farmer, as his diary shows that he knew a great deal about crops, and servants, and cattle. This Chapter spoken of by Fr. Beeston as deciding the amount due St. Joseph's was an organization of our Fathers, and was chartered by the state of Maryland in 1793 as the "Corporation of the Catholic Clergy of Maryland."[4]

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[1] English money was used at Bohemia until 1800. The Pound was seventeen shillings and three pence.

[2] In old documents, the church is also known as St. Mary's on Coffee Run or Red Clay Creek, near Wilmington, Delaware.

[3] Now represented by the Eslings of Philadelphia.

[4] Fr. Francis Beeston, born June 15, 1751, entered the Society at Ghent, Sept. 7, 1771. After the suppression of the Society in 1773, he became a Master at the English Seminary at Liége, and appears as a missionary Priest in the Maryland Catalogue in 1784.—*Foley.* Our Catalogue says he came in 1786, and was stationed in Philadelphia with Fr. Molyneux; he left this city June 23, 1790. He remained in Baltimore, where he succeeded Father Charles Sewall as Rector of St. Peter's, until Dec. 31, 1809. He was succeeded by Father Enoch Fenwick.—*Vid. Register.*

THE SULPITIANS.

Lewis Cæsar Delavan was soon taken sick of fever at Bohemia, and, as we learn from the diary, which for a few years was kept in French by Rev. Anthony Garnier and Rev. Ambrose Maréchal, had to leave for a more healthy place. Mr. Garnier had care of the church and property whilst waiting for Mr. Maréchal, who came on June 18, with Mr. Chicvineau.[1] I suppose the last mentioned was a priest, as also Mr. D'Ortic whose name is met once or twice in the account books. The writer was greatly puzzled at seeing these French names on the registers. Most of the Reverend gentlemen were known to be Sulpitians, and yet nothing could be found at Bohemia to account for their being there. Had the property been sold? Or was it given up for a time to the Seminary, and for what purpose? Our Fathers felt the necessity of recruiting the ranks of the clergy, now thinned more and more by age and infirmities; hence they surrendered to the Seminary, recently established in Baltimore, the income of Bohemia. It was a generous act on their part.

The proceedings of the "Corporation of the Catholic Clergy of Maryland," under date Aug. 21, 1795, have the following: "That the agent do write to the President of the Seminary in Baltimore to inform him that it is the opinion of the Corporation that *by the profits arising from the estate of Bohemia and granted to the benefit of the Seminary* are understood the annual crops, rents, the increase of stock, firewood not fit for building or fence-rails, etc."

The Sulpitians had the management of the Bohemia farm and mission until Oct. 9, 1799. The Rev. Ambrose Maréchal was assisted a part of this time by Rev. Anthony Garnier and by the Rev. John Lessier for the last two years of his stay. In the house diary which was kept in English by the Sulpitian superior we are told that Rev. Dr. Carroll arrived at Bohemia on May 19, from Talbot County, and on the 21, administered Confirmation to fifty persons. For October 1, 1797 there is the following entry: "Said Mass for the first time in St. Francis Xaverius' church at Bohemia." It took nearly four years to build up what Fr. Beeston had begun. It is said that some of the wood work in the sanctuary railing was done by the new pastor who was in every

[1] In the diary, the words *corne* and *bled* frequently occur. We are told that the harvest of *bled* was ripe by June 25.

way a hard working and zealous missionary. In many of his letters addressed to his lawyer, Mr. Hugh Matthews, it is shown that he took great interest in the welfare of the place, and was very earnest that the Society's trust might not suffer loss at his hands. Many claims had to be settled, and disputes arising concerning the boundaries gave rise to considerable trouble. The letters to Mr. Matthews also reveal that the writer was a man of refinement, and that his acquaintances in France move in the highest circles. This appears from a letter in which he speaks to his lawyer, who was about setting out for France, concerning friends and events before the great revolution.

Fr. Beeston was appointed by the Corporation, Sept. 4, 1797, to arrange some matters with the agent and manager of the estate. By a second resolution of the Corporation the estate and mission were again placed in the hands of the agents in October, 1799.

Before coming to the successors of the Sulpitians and the last of my work, I think it interesting to give a list of the testamentary inheritors of the Bohemia property. It will show the difficulties the Fathers had to encounter in keeping their estates, and the care and fidelity with which they watched over their trusts.

The Bohemia estate as it now is, with one or two slight changes by sale or purchase, was bequeathed by Fr. Thomas Mansell by his last will and testament to Fr. Thomas Hodgson dated Feb. 20, 1722–3. Fr. Hodgson bequeathed the same to Fr. John Bennett, May 7, 1724. Fr. Bennett bequeaths the estate to Fr. Peter Atwood, April 9, 1728. Fr. Atwood makes Fr. Whitegrave his legatee, Nov. 29, 1733, and recorded in St. Mary's County, Dec. 30, 1734. Fr. Whitegrave deeds the property to Frs. Richard Molyneux and James Farrar. Afterwards Fr. Farrar conveys his right to Fr. Molyneux as by deed recorded in Charles County, Jan. 15, 1747. Fr. Molyneux bequeathed Bohemia to Fr. George Hunter; Fr. Hunter to Fr. John Lewis, and Fr. Lewis to Fr. James Walton. By a deed dated Oct. 3, 1793, Fr. Walton, who by the last wills and testaments of Fr. Lewis and, perhaps, other Fathers, had become seized of all the property of the old Society in Maryland, makes over all the estates to the "Corporation of the Catholic Clergy of Maryland," using, after enumerating the various lands, the following words: "and also all other lands and real estate in the State of Maryland and all the mixed and personal property, annexed and appertaining to these several estates, hath been and now is

held by me the said James Walton [1] under a confidential or implied trust, for the benefit and maintenance of the Ministers of the Roman Catholic Church now exercising their ministerial functions within the United States of America, agreeably to the Rules and discipline of their Church, and who were formerly members of the religious Society, heretofore known by the name of the Society of Jesus."

PASTORS FROM 1799 TO 1817.

Rev. Charles Whelan,[2] afterwards at White Clay Creek, succeeded the Sulpitians. He may have attended Bohemia from White Clay Creek. Rev. Mr. George Staunton is mentioned as pastor in 1801. He belonged to the Hermits of St. Augustine. From the records of the house I could find out very little about him. The Register was badly kept, and for six years prior to 1805 there are no entries.

Rev. William Pasquet was most likely pastor from 1805 until Sept. 1815. This gentleman was also careless in regard to his records for the last three years of his incumbency. These priests had nothing to do with the revenues of the estate, as these were in 1801 allotted by the Corporation to Georgetown College for the support of young men who were studying for the priesthood. Even then, hopes were entertained of the Restoration, and these young men were prepared for the Society, and in fact many of them entered the Order afterwards.

Fr. Beeston was appointed financial agent for Bohemia Oct. 9, 1799; trouble had arisen in 1801, and it was necessary that the agent should appear in court at Elkton, the capital of Cecil County. He writes to Mr. Hugh Matthews

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[1] Fr. Walton is buried at St. Inigoes. I give his Epitaph :—

HERE LIES THE BODY
OF THE REV^d. JAMES WALTON
OF THE SOCIETY OF JESUS
WHO DIED ON THE 19th OF FEBRUARY
1803, AGED 88 YEARS

He was born in England and served the Mission in Maryland during 36 years 8 months & 17 days with Indefatigable Zeal and Persevering Fortitude. His Brethren the Roman Catholic Clergymen of Maryland Erected this Monument as a tribute due to his singular merits, and to Perpetuate the remembrance of his Zeal In the Vineyard of the LORD.

R. I. P.

Shaw & Birth Fecit · City of Washington

[2] On the burial record there is the entry : "Rev. Charles Whelan, Franciscan, formerly chaplain of the French Navy, Rector of White Clay Creek; his remains were buried next to Rev. Mr. Faure." Fr. Whelan died at Bohemia, and was buried March 21, 1806.

that he has no certified paper of his agency, and that he has sent a messenger from Baltimore to Charles County to Fr. Charles Sewall, who is the general agent for the Corporation. This Father has the seal and will make out the certificate in proper form. The paper reached Baltimore March 3, 1801, and was forwarded with a note by Right Rev. John Carroll. What became of the suit at Elkton I know not, but the property remained intact.

By a vote of the Corporation, Sept. 9, 1806, the revenues of Bohemia are given to Right Rev. John Carroll. This took the place of the eight hundred dollars that had been allotted him by our Fathers for his support. As early as May 26, 1790, the Bishop had written a paper in which he asserted that he considered that no words in the Bull of Pius VI., appointing him Bishop of Baltimore, gave him any claim to the property of the old Society. Thus the State of Maryland regards the matter; thus did our Fathers consider it. At the death of the Bishop the Corporation could resume the property by paying a thousand dollars annually to his successor. Afterwards the income of White Marsh was allotted for the same purpose instead of the revenues of Bohemia. The Corporation did this act of kindness as to ex-Jesuits, and even allotted five hundred and sixty dollars to Archbishop Maréchal for three years. Of what followed after this generosity, of the claim of the Archbishop to the White Marsh property, and the decree of the Propaganda, the protest of Fr. Charles Neale, our Superior at the time, and the final compromise in the time of Archbishop Eccleston, this is not the place to speak.

Rev. James Moynihan was in charge of Bohemia church from Oct. 1815 to March 1817.

PASTORS FROM 1817 TO 1886.

The Fathers of the Society took charge of Bohemia again in May 1817, when Fr. John Henry was appointed and remained until July 1818. Fr. Michael James Consinne succeeded him in February 1819. He died on July 31, of the same year, and "was buried," says the burial register, "near the wall behind the church at the altar and near the other priests." This interment was performed Aug. 1, 1819, by Rev. John Hickey.

From October, 1819, to January, 1832, Fr. Peter Epinette was pastor. He was buried Jan. 22, 1832, by Fr. Richard B. Hardy, who also remained at Bohemia for a month.

Baptisms are recorded during this time by V. Rev. Father Peter Kenny and by Fr. William McSherry.

Rev. Francis Varin, a secular priest, succeeded Fr. Hardy in February, 1833. Fr. Varin remained in charge until September, 1837. Fr. George King was pastor from Nov. 1837, to April, 1851. During these years he had as assistants Fr. William F. Clarke in 1844;[1] in 1845, Fr. Michael Tuffer and Fr. George Villiger; in 1846, Fr. Nicholas Steinbacher. In 1851, Fr. James Powers was in charge for a few months. Fr. Michael T. Saunders was the successor of Fr. Powers in March, 1852, and remained until November, 1856. From November, 1856, until April, 1859, Fr. George Villiger was Superior; he was succeeded by Fr. Leonard Nota from April, 1859, to September, of this year. From September, 1859, to November, 1878, Fr. George Villiger was again pastor, and by his zeal and long days of toil in visiting the out-lying districts did a great deal for religion. Several new stations were begun, and one or two churches were erected. Fr. Charles Heichmer succeeded Fr. Villiger in November, 1878, and remained until September, 1881. Fr. John B. Gaffney has been pastor since September, 1881, and has done much to make the old Mission flourish again. The home church and the residence have been repaired, and a new church has been built in Middletown, Delaware. And this ends my labors with Bohemia Manor. It has caused no little work, as it required a great deal of reading of old documents here and there. I propose to end this paper with a few extracts from old records, that they may not be lost.

RECORDS OF BURIALS.

The oldest entries I met with were: Mary Belson, 1746, and Aug, 19, 1753, Rev. Joseph Greaton. These had been copied apparently from an older record which is no longer extant. In the old burial register now at Bohemia, I notice that mention is made of the person deceased, the residence, the occupation, the malady, and finally the funeral sermon, with a note sometimes about the people present. Dr. William Matthews in Sassafras (*frax* in the old writings) had a burying-ground which was used also by his Catholic neighbors.

For Jan. 21, 1796 the following record is made by Rev. Ambrose Maréchal: "Mr. Walter Fullam departed this life.

[1] Fr. John Baptist Cary died at Bohemia May 20, 1841, in the seventieth year of his age. He had been Superior in St. Joseph's, Talbot County.

He left to Bohemia a legacy of 100£, and by way of grateful remembrance it has been determined by Rt. Rev. Dr. Carroll that on this day above mentioned, a Mass should be said for the benefactor's soul by the priest living on the estate of Bohemia, every year forever."

For Aug. 21, 1798, "Died at Bohemia Rev. Stephen Faure, a French priest, residing at Wilmington, Del. He was about 37 years old. His eminent piety, extensive erudition and active charity had made him an object of respect and veneration to those who knew him. His remains were buried close to the north end of the church. The grave head begins at the east side or border of the gospel window."—This clergyman had charge of the French congregation at Wilmington, which was composed principally of refugees from St. Domingo. Some of these unfortunately fell away from the Faith: others persevered and are now represented by prominent Catholics in St. Louis and other cities.

On Feb. 5, 1811, I find the following entry in French and English: "Buried M. Joseph Etienne Vincendon—a distinguished lawyer at St. Domingo."

The earliest marriage record was made by Fr. Lewis in 1775. The banns were published, the license was granted by the State. There were at that time few marriages with Protestants.

In 1798 the congregation at Bohemia was composed of white men, 25, white women, 29; colored men, 13, colored women, 23—in all, 90. Of course, this number does not include the out-lying stations. The present congregation is about 500. There have been some conversions to the Church, especially during Fr. George Villiger's pastorship, who did a great deal to further the spread of the true faith by a book which he wrote on points of controversy.

From the records it appears that our Fathers had stations, or, at least, administered baptism occasionally, at Appoquiniminck, Newcastle, Middletown, Georgetown, Tailor's Bridge, Smyrna, and in Sussex County, Del.; at Elkton, Queen Anne, Chesapeake City, Tully's Neck, Queenstown, Kingston, Sassafras Neck, Sassafras Hill, Little Bohemia, Forest, Chestertown, Canal, Grove Point, Cecilton, Denton, Easton, Galena, Head of the Elk, Railroad, Head of the Bohemia, Head of Sassafras, Church Hill, and in other places situated in Dorchester, Caroline, and Kent Counties, in Maryland.

In the LETTERS for March there is a brief sketch of Fr. George King. The following letter written by him in 1838

to his son Charles, then a scholastic in the Society, I transcribe, as a sign of his attachment to the Society :—

"*Dear Charles*,

It gives me pleasure to find that you have at least so far overcome yourself as to write to me, and I hope you will continue to write, at least occasionally. I do not wish by any means to trespass upon your time, which I make no doubt is much better employed than in writing to me, but I might now and then fill up some of your moments of recreation. — I had heard before you wrote that Messrs. Donavan, Brogard, Frs. Smith and Grace had left the Society, or had been dismissed from it, which is enough to make us all tremble, and guard ourselves against anything that might be a most distant cause of such a most dreadful misfortune happening to us. Nothing is better calculated to preserve us from sad occurrences than humility and a hidden life in religion, desiring earnestly to be unknown in the midst of others; to do for God what men do to please the world.—The other pieces of news you gave are highly interesting. The three missionaries for Brazil should meditate frequently on the advice given by my good old Superior: to be careful lest whilst we preach to others we ourselves may become reprobates; this care, according to the Apostle, must be the chastising and mortifying ourselves for that end. I hope God will grant the necessary grace in their arduous undertaking.—I was equally pleased to hear of the arrival of a reinforcement of eight persons for the Missouri Mission; it will become a very important one in time. I hear that there is one likely to go to the Noviceship, a priest from Canada; though I hope and expect that next year there will be some from the College, where you say there is much edification among the boys. * * * * *

I do not want you to give up German, as it is becoming very useful in this country, and is now taught in all the high schools, and many from that nation are coming to this country.

Senator Benton will succeed in doing all that he wishes for the Society in the West for the benefit of the Red Men. —I am pleased to hear that Fr. McSherry has recovered, and I hope his health will continue to improve, but sorry that Br. Heard does not improve. Tell him we have been looking for him all the fall.—Br. Flaut and Mr. Mackin return respects to Mr. Maguire, and desire to be remembered to him and by his prayers.

There is scarcely any news here; the only thing of importance is that the Episcopalians have quarreled with their parson, and are publishing pamphlets against each other, which I hope will open the eyes of his flock. However, four of the most respectable ladies of his congregation are reading Catholic books; one of whom has declared that she will become a Catholic; the others will come in time.

I thank Mr. Aiken for thinking of me. I hope he will remember me in his prayers. I desire also to be remembered most kindly to the Fathers and Brothers of the College."

OBITUARY.

Fr. Bernard A. Maguire.

(*From St. Peter's "Bulletin."*)

On Easter Monday, Fr. Bernard A. Maguire died in St. Joseph's Hospital, Philadelphia, Pa. He had been preaching a retreat in old St. Joseph's Church in that city when the forerunner of death struck him. He was an old man, if age be reckoned by usefulness; but not so old in actual years.

Father Maguire was born in the county of Longford, Ireland, on the 11th of February, 1818. When he was but six years old his family emigrated to Maryland, and settled near Frederick City, his father obtaining employment as a contractor on the Chesapeake and Ohio Canal Having made his classical studies at Frederick, he entered the Society of Jesus on the 20th of September, 1837. The term of his novitiate he spent at Frederick, and at Georgetown College he pursued his philosophical and theological studies. He had among his professors the distinguished scientists, Fathers Secchi and Pianciani. In 1850 he was ordained to the priesthood, and, in 1853, was made President of Georgetown College, in which position he remained until 1858. During a second term, from 1865 until 1870, he again held the presidency of Georgetown College. In the *interim* between these two terms he was pastor of St. Aloysius' Church, Washington, D. C., and again from 1870 until 1875.

In August, 1844 — before his ordination — the record shows that he preached in St. Joseph's Church, in Philadelphia. This was probably his first essay in a sphere of work in which he had few equals. He entered on the work of giving missions by order of his superiors, after he had ceased to be rector of Georgetown College. He had been an excellent rector, but as a preacher of mission sermons he at once assumed a unique place. He and his words are remembered all over the United States and Canada, where he was as successful in touching the hearts of the people as he had been in Philadelphia. On the Pacific Coast the news of his death will be received with poignant sorrow. His work there had caused him to be reverenced and loved; his sentences, drawn from the Sacred Scriptures—the study of which was the main cause of a success which other orators tried to fathom—are quoted as household words. Father Maguire was direct and simple in his speech; he had the valuable quality of adaptability; but he never gave up one particle of his own individuality in thus adapting himself.

Father Maguire's grasp on the lives of the millions that listened to him during his many and extended journeys did not cease with his life. The good he did lives after him. And many who went before him owe, under God, their awakening from a life of sin to his simplicity and fervor. He used his great gifts veritably for the greater glory of God and the salvation of souls.

Early in January, 1885, he was forced to give up the arduous life of a travelling missionary. He obeyed the voice of his superiors, and ministered to the spiritual wants of the people of St. Aloysius' Church in Washington, D. C., where he was warmly loved. His last sermon was preached in Philadelphia, where so many of his earlier ones had been delivered. He went back to that city, expecting that he could not work long; but, like the great Dominican, Father Burke, with whose eloquence his had much in common, he struggled to preach until the end. His funeral took place on Wednesday, April 28, when he was conveyed from St. Aloysius' Church to the resting place of his brethren in the grounds of Georgetown College.—R. I. P.

VARIA.

Adana, Cilicia.—Three Fathers are employed here. There is a day-school with about 50 pupils, and a night-school with about a dozen. Not having a *firman* to teach, they are liable to interference from the officials. In this way they lost from the night-school lately all persons holding any office under the government. At Missis a town some miles to the east of Adana there is a station attended monthly either by one of Ours or by an Armenian Priest lately converted. The work of conversion goes on slowly.

Amasia, in Pontus.—What was once a source of ridicule here has lately turned to the advantage of our Fathers. In 1882 the superior of the residence wished to place a belfry over our little church. Such a piece of architectural extravagance is unknown in Armenia. Its possession by the Catholics might be a point in their favor, so the schismatics appealed to the Turkish authorities. The work was immediately stopped; for the Turks were only too glad to curb the pretensions of the Frank *giaours*. The belfry remained half finished for a whole year, to the amusement of schismatics and Protestants. Finally Fr. Olivier decided to construct the belfry piece by piece, and raise it into position by night. No carpenter of the town would have part in such a hazardous undertaking, so that the work had to be done by "imported labor." There was great commotion in the town when the belfry was found in its position. The schismatics were furious and the Turks were aroused. Every carpenter in the place was examined as to his share in the work. All denied any knowledge of the matter. The Turks, seeing in it the will of Allah, sank back into their habitual lethargy. The belfry with a band are now strong attractions to the Catholic church. The most hostile are becoming mollified and conversions will rapidly follow.

Armenian Mission.—Our Holy Father is very much interested in the success of this mission created by his zeal and handed over to the Society. He expects much from a people naturally shrewd, energetic and talented. The chief difficulty lies in dispelling prejudices of long standing against the See of Rome The success of the Catholics so far have been sufficient to excite fears in the schismatics of Constantinople that the whole nation may be won over to Rome. The Armenian paper calls on the Patriarch for energetic action to counteract the organized efforts of the missionaries. According to the latest accounts from the East over 300 families have sought union with Rome.—*Missions Catholiques.*—The Fathers of the Province of Lyons who conduct this mission are established in six different cities.

Bellarmin.—Cardinal Bellarmin was not only a profound scholar, but he was also an accomplished *litterateur*. Critics have not hesitated to compare his prose style to that of Cicero. His poetry is judged to resemble the sweet verses of the Bard of Mantua. Some idea of the quickness and versatility of Bellarmin's genius may be gathered from the fact that in the course of his evening walks he translated into much admired Greek verse, merely as a recreation, the Psalms of David. He executed this wonderful task while at the College of Clermont, and the work was published in 1637. Bellarmin was nephew of Pope Marcellus II.

Belize.—On Sunday, Feb. 14th, Fr. Frederick Gower, of Corozal, took his last vows in the church of the Holy Redeemer. Fr. Di Pietro, assisted by Father Piemonte, of Orange Walk, and accompanied by a number of choir boys, proceeded to say Mass, while the children chanted hymns appropriate to the solemnity. At the gospel the celebrant briefly sketched the nature and progress of religious orders, as distinct from the secular clergy. The Mass was continued and as the *Domine non sum dignus* was being said, Father Gow-

er ascended to the steps of the Altar, and, in presence of the Blessed Sacrament, pronounced the formula of the vows and received the brotherly embrace of his confréres on this great occasion. The Rev. Cassian Gillet, brother of Father Henry, who is already known in the Colony, arrived by the "Kate Carroll" to share in the labors of the Honduras Mission.

Books.—Fr. Charles Coppens published, last year, a useful and highly practical work,—*The Art of Oratorical Composition.* It would be vain in us to recommend this volume after the favorable reception it received from many of the leading Reviews not only in this country, but also in England and Ireland. We are glad to be able to announce that the same Reverend Father has a new work in the press.—*Practical Introduction to English Rhetoric.* This book will be out in the coming vacation. Our readers, we are sure, will be glad to peruse the Preface, which we insert here for their benefit:—

After devoting nearly thirty years of his life to the sacred cause of education, the author of this volume has been requested by many of his friends to arrange for publication the notes on Rhetoric and Poetry which he had gradually accumulated. These consisted partly of precepts carefully selected from the most distinguished writers, to which were added the results of his own observation and experience.

He began his task by publishing, last year, *The Art of Oratorical Composition,* for the benefit of those who aimed at success in public speaking. Encouraged by the readiness with which that treatise has already been adopted in many leading colleges, and urged by his superiors and others to undertake a work of still wider usefulness, he has now written this *Practical introduction to English Rhetoric* as a general text-book on Composition for the use of Colleges and Academies. He rests his claims to the patronage of such institutions on the following points:

1. The work is so comprehensive as to embrace all the precepts of Rhetoric usually explained to the pupils of academies. In conjunction with *The Art of Oratorical Composition* it contains the entire courseof Rhetoric, as studied in colleges and universities.

2. It is very practical, as will appear from even a cursory glance at the numerous exercises suggested in its pages. In the first part of the work many matters are explained and exercises suggested, which the teacher may utilize for the improvement of even young children in the lowest classes.

3. It contains a copious collection of choice quotations in prose and verse, to serve as models for the imitation of pupils. But it does not contain long lists of faulty sentences, etc., because the author thinks that students, in their daily exercises, supply the professor a sufficient amount of such matter for criticism.

4. Lastly, the work pretends to do what many text-books on Rhetoric neglect, and what is really the most important task of all—namely, to educate the heart as well as the head of the student; or as Southey expresses it, "to throw his affections aright": to guide the steps of the young through the pleasant paths of literature, without exposing them to the danger of losing what is far more precious than all the literature of the world—the purity of their Faith and the innocence of their hearts.

The treatise on "Versification" which forms part of this work is from the able pen of Rev. Eugene H. Brady, S. J., of St. Xavier College, Cincinnati, O. It is highly appreciated by the author of this volume; and he does not doubt that it will prove most acceptable to those for whose benefit it is now published.

St. Louis University, April 13, 1886.

Beyrout.—While on a visit to Beyrout last May, Landi Pascha, Wali of Damascus, expressed a wish to see the University. As he was a personage of no small importance, one, in fact, whose hand the Sultan himself honors with a kiss, it was determined to pay him the highest marks of respect. As he approached the house, the College band played a festive air; the Rector and community met him at the door. Meantime the boarders attired in their uniforms, and the day-scholars in their gayest dress, assembled in the hall to give an expression of their welcome. As a Turk is apt to judge of the merits of a school by the number of languages spoken in it, he must have formed a high idea of the University, since he was treated to addresses in Turkish, French, Latin, Greek, Italian, English, German and Arabic. The

party then proceeded to the medical department, where his Highness was received by the doctors and their pupils. In the museum of anatomy he was delighted with the magnificent specimens in wax, and took great interest in putting together and taking apart the anatomical man. The printing establishment was next visited—everything was in operation. The Wali, stopping at the first press, was presented by the workman with a sheet printed before his very eyes—it was a superb sheet of compliments addressed to his Highness in eight different languages. In the bindery, the six volumes of the Chrestomathie Arabic, with the names of the noble visitors on the covers, were offered to the Wali and the Governor of Beyrout by the Father Director. Next, an hour was spent in the hall of physics where the experiments astonished the noble Turk, especially the magic-lantern views. After a hasty visit to the church, the organ, the dormitories and the refectory, where a collation had been prepared, the Wali left the University. He had been there nearly five hours. He had heard much about Jesuits, he said to one of his suite, but what he had seen in the University, exceeded all his expectations. He signified to the Fathers that they had only to make known any request to have it granted.

That same evening a public entertainment was given in the city in honor of the Wali, who had just received a decoration of the first order from the Sublime Porte, conveyed to him by the first chamberlain of the Sultan. Three Jesuit Fathers were invited to present, in the name of the University, their compliments to the Wali. They were the only members of the clergy of Beyrout that received cards of invitation. Moreover, they were the only persons, at whose approach his Highness deigned to rise from his seat to greet them, while pashas, consuls and other dignitaries filed before him without his moving from his place. These marks of esteem caused much talk in the town, and brought a host of visitors to the University.

Poor Wali! Four months later he died in Beyrout. An ice, taken after a copious repast, carried him off after an illness of three days. In vain did he cry to the ten doctors assembled around him in consultation: "save me, oh, save me!" Medical science was powerless.

Do not imagine that he had a magnificent funeral. It was, as the Arabs say, the story of the Cadi and his cow; if she died first, she would have a grand funeral, because the Cadi was there to reward her services: but if the Cadi go first, it is quite another thing—a very ordinary funeral is his portion. The musulmans have the custom, when a great personage dies, of washing his body and rubbing it until the muscles of the face in contracting make the lips seem to smile. Then, say they, the dead man has smiled, because he has seen Fatima, the daughter of the prophet and Allah, god of the believers. Then the interment can take place. For a week or two after the burial, sometimes longer, the family have the amount of food, that the deceased was in the habit of taking in life, placed upon his tomb. He is supposed to consume it, for of course it soon disappears, but the dogs of the quarter could tell a tale.

British India and Siam.—In British India and Siam there are 241 Jesuit priests, and four Jesuit bishops. In the further East there are 153 Jesuit priests, and 2 Jesuit bishops.—*Madras Directory*, 1886.

Cesarea.—Cesarea employs three Fathers in teaching, and in the strict duties of the ministry, as occasion offers. The Catholic population is small, much indifference exists among the schismatics, and ignorance is universal. Knowledge is confined to a working acquaintance with two or three languages. Four boys of the higher section assist the Fathers in teaching Turkish and Armenian in the lower. The see of St. Basil is, perhaps, the most unpromising post occupied by Ours in Armenia.

Chinese Literature.—"A Course of Chinese Literature" composed by Fr. Tottoli, S. J. of Kiang Nan, China, was crowned by the French Academy last year. Sir Robert Hart, in the service of the Chinese government, appreciated the work so much that he ordered 65 copies of it for the use of the members of his department.—*Missions Catholiques.*

Dakota.—There are over 3000 Catholic Indians in Dakota. Our Fathers are said to have an excellent school there for Indian youths.

Ecuador.—This country is perhaps the only one at present in the world which recognizes the Catholic religion as the religion of the state. The Province of Toledo has a flourishing college at Quito, the capital, and a house of studies at Pifo. There are in all 156 Jesuits in the country, of whom 73 are Novices or Scholastics.—*Uclés Letters.*

Hungary.—In a recent sitting of the Chamber of Hungarian deputies, the Minister of Instruction was interrogated regarding the Jesuit College of Kalocsa. In the course of his reply he said the College was considered to be one of the best in the country, and it was a well known fact that many Protestant parents sent their children to it. The Government could not conscientiously put any law in force against it, especially considering the number of miserable colleges in existence.

Idaho.—Bishop Glorieux has 4000 Indians in his diocese. This was the scene of the labors of Fr. de Smet, and our Fathers are now at work there in seven flourishing missions and schools. The Sisters of Charity and Ursulines have charge of the female schools.

Indulgences.—Our Holy Father Leo XIII., has honored the twenty-fifth anniversary of the first *Messenger*—the organ of the Holy League of the Sacred Heart, called the Apostleship of Prayer—with a truly magnificent Brief. In the Brief he conveys his choicest blessings and favors to the Associates of the great work, wherever they may be. As is known, an Indulgence for the practice of *the Holy Hour* had already been communicated to all the members of the Apostleship by Pius IX., May 13, 1875. But Leo XIII., taking into consideration that many of the Associates, particularly among working people, find it impossible to perform this devotion at the stated time and so lose its fruit, now permits the practice of the Holy Hour *on any day and at any time* when the Local Directors shall gather together the Associates for that purpose. The Indulgence is *Plenary*, to be gained *once a week* under the ordinary conditions. A *Plenary Indulgence* is also granted to all the members of the Apostleship who belong to the Rosary Bands, for Communion on the feast day of the *monthly Patron*, as designated by the Director of the Apostleship on the different *Rosary Tickets.*

Madagascar.—No news as to the treaty between the Hovas and the French has yet been made public. The last letter terminates with the words, "Peace! Peace!! The good offices of the Italian minister, M. Meigrot, were made use of to conclude the treaty. As he is a fervent Catholic, and a friend of Ours, it is not probable that Catholic interests were neglected. The schools at the capital are conducted with the same regularity as if they were watched over by the missionaries. Six native nuns and a native Christian Brother are in charge at Antananarivo. The schools in the country districts are conducted by seculars. The Methodist ministers are all-powerful at the capital. The prosecution of war was mainly owing to their instigation.—*Uclés Letters.*

Marsivan.—Among the 17 children of our school in Marsivan who made their first Communion on May 24th last year, 14 were converts from schism. The conversion of a schismatic deacon, who is now employed as a teacher by our Fathers, is likely to be followed by several families of his acquaintance. Five families of his native village have already come over. The number of persons expressing a willingness to abjure their errors, has obliged Ours to establish two or three new stations to be attended from Marsivan. In July last a normal class was opened for some of the advanced scholars. Six pupils attend it, and are at present supported at the expense of Ours. They are given special instruction in Turkish, Armenian, French, and Mathematics. They are required to make a meditation of half an hour every day.

Missions.—We are able to correct a grotesquely false and exaggerated report given by the *Daily News*, the *Illustrated London News*, and copied into many other papers, as to the Jesuit missions. It appears from the latest authentic statistics (1883) of the Missions of the Society, that there are on their foreign missions, properly so called:—Priests (Jesuits), 673; Scholastics, 327; Brothers, 109; Priests (Secular), 174; Catechists and Schoolmasters,

930. All these are stationed among—1,275,881 Catholics; 1,756,673 Heretics; 9,200,000 Mahommedans; 99,653,259 Pagans. There were aggregated to the Church in 1883, 26,082 children of Catholic parents; 35,398 children of Pagan parents, at the hour of death; 8942 adult Pagans; 1652 converts from heresy. This gives a total of 72,684 souls aggregated to the Church in the course of the year. They have 2500 Stations; 2386 Churches; 2271 Schools; 72 Orphanages; 19 Hospitals; 78,598 Scholars; 10,426 Orphans. If North and South America are counted in with their *Missions*, then, in 1883, the Society had in their Missions:—Priests, 1653; Scholastics, 932; Brothers, 1007; total, 3592.—*Catholic Missions.*

Philadelphia.—Fr. John A. Morgan, Superior of St. Joseph's Residence, has made many and important improvements in his church. New floors have been laid and pews set on platforms above the aisles. The upper ends of the gallery have been removed, and the whole is remodelled with quadrants at rear ends and graceful curves at the front, thereby affording desirable sittings. The old columns supporting the gallery have been removed, and special ornate iron columns substituted. All the old frescoes on the walls and ceilings have been scraped off, and new frescoes in oil now replace them. The walls are divided into panels, and having medallions in the centre, representing ecclesiastical and Scriptural emblems. The painting in the centre of the ceiling is eighteen feet in diameter, representing "The Angelic Exaltation of St. Joseph into Heaven." It is painted on canvass. At the four intersections of main panel on ceiling are cartouche medallion portraits of the Evangelists," finished in bronze colors. The large picture of the "Crucifixion" in the rear of the altar, has been renewed, and the frame regilded. The window openings have been glazed in faint tints of cathedral opalescent glass, with Scriptural emblems; all executed in glass mosaic. A well designed tribune has been constructed; the altars have been improved, etc.—Condensed from *Catholic Standard.*

Pope Pius IX.—This holy Pontiff, while yet a bishop, wished to enter the Society. This he himself frequently said to many, and especially to Fr. Negroni.—*Letters of Jersey.*

Protestant Tactics.—A nomad Druse sheik of Ladja (Traconitis), on the western border of the Syrian desert, wished to have a schoolmaster to accompany his tribe in their wanderings. He applied to Fr. Merle, who promised to satisfy his desire, as soon as he could procure a suitable teacher. The Protestant missionaries were informed of the promise, and determined to turn it to their own account. They sent one of their own kith, and loaded him with presents for the Druse. The presents were accepted, of course, and the teacher was assigned a tent for school purposes. When Fr. Merle returned to Beyrout, he set to work to redeem his word, got a man for the post, and sent him off to Ladja. The sheik was puzzled; both men asserted that they came on the recommendation of the *Beik Franzi* (Enropean or French Bey, the title given to Fr. Merle): letters passed between the sheik and Beyrout, the fraud was detected. Most semi-civilized rulers would have made the post too hot for the intruder; but such is not the mode of procedure in the East. The presents made by the Protestant secured for him the rights of hospitality, though they could not defend him from oriental expedients. He was kept in his place; but when the rainy season came, he was given a leaky tent. So much cold water was thrown on his enterprise, that he determined of his own accord to decamp. The Catholic was recalled and received a warm welcome.—*Letters of Mold.*

Resurrection and Resuscitation.—The study of Anatomy is pursued under great difficulties in the East; for, though you may kick a Mahometan to your heart's content, if you are strong enough, or your station in life lends you a substitute for strength, yet you must respect his remains after death. The body of a true believer must never suffer the desecration of the scalpel. Mahometan doctors, in consequence, know nothing more about Anatomy than what they can pick up from the carcass of a goat or some such animal. Our Fathers in Beyrout do not inform us how they manage to have their students learn this branch of the medical science; but they do tell us that the limited knowledge of the Turkish Hakino does not satisfy

the cravings of the students of the Protestant Medical school in Beyrout. The American missionaries have introduced the practice of body-snatching as well as soul-snatching, into the East. Last year, a case of the kind endangered their standing with the civil authorities. A young man was buried with all the ritual of the Orient. When all was over, it was an easy matter for the ghouls of the college to transfer him, through the dark and deserted streets, from his grave to the table of the dissecting room. A student was sent to practise on him. When the disciple of Æsculapius approached scalpel in hand, he was horrified to behold a perceptible movement in the nostrils of his victim. He ran off to inform his professor; but returned with the information that he was a poltroon, and the injunction to dig deep, regardless of consequences. He returned brandished his weapon preparatory to his work, but let it fall, as he noticed the hands moving. Here the professor entered. The "subject" opened his eyes, saw he was about to be attacked, and sat bolt upright to defend himself. The situation was an awkward one for all concerned. It was inconvenient to go on with the dissection, it was more ruinous for the institution to have the man leave and relate at large the accident of his restoration. Matters, however, were compromised by giving the Oriental a dollar, on condition that he should go to some distant town. Twenty-five piastres! The man took the money, decamped for parts unknown, and probably set himself up for a millionaire.

Sodalities.—At the last solemn meeting of the Sodality for gentlemen, writes Fr. Barmier of Beyrout, Syria, more than a hundred associates, holding lighted tapers in their hands, renewed their act of consecration; and to express their adherence to the teachings of the Holy See, they added a promise never to become enrolled in the ranks of freemasonry, but rather to combat it by every means in their power. At the time of the Tercentenary, an *eighth* sodality was founded in the University. It is composed of the medical students, and is appropriately placed under the patronage of St. Luke the Evangelist.—*Petit Messager.*

The following *Instructions* will prove useful:—

INSTRUCTIONS FOR *OURS*, ABOUT THE ERECTION AND AGGREGATION OF *SODALITIES OF THE BLESSED VIRGIN MARY* AND OF THE *BONA MORS.*

1. All of Ours interested in the Sodalities of the Blessed Virgin Mary and of the "Bona Mors," should be familiar with the contents of the two leaflets sent from Rome, on these subjects. The prescriptions there laid down are to be followed, under penalty of forfeiture of all indulgences.

2. A Sodality must be canonically *erected* before it can be *aggregated*. It is canonically *erected* when by written act of legitimate authority, ordinary or delegated, it is constituted "*in foro ecclesiastico.*" It is *aggregated* when, in order to share in more abundant indulgences and privileges, it is united to a primary Sodality.

3. The General or Vicar of the Society of Jesus has received from the Apostolic See the power of erecting as well as of aggregating, in our own houses or churches, and elsewhere as well, *both* these Sodalities. For the erection or the aggregation of either, *outside the Society*, the previous consent of the Ordinary, given if possible in writing, is required; *in our own houses and churches*, only for the "Bona Mors." One diploma is sufficient for both erection and aggregation.

4. Bishops have the power of erecting any Sodality whatever in their dioceses, except the above two *in our houses or churches;* and they may delegate the same to their Vicars-General.

(N. B.—Sacred Heart Confraternities need always to be *erected* by the Ordinary.)

5. No change of importance is to be introduced into the general regulations without the approval of the General of the Society, in the case of Sodalities of the Blessed Virgin; of the Ordinary and the General in the case of Sodalities of the "Bona Mors."

6. It belongs to the Provincials and the Superiors of Missions to appoint the presidents of both Sodalities, in our houses and churches. The local Superiors, however, have the same powers as the presidents, and may for good reasons temporarily substitute others.

7. His Holiness Pope LEO XIII., by dispensation, allows several Sodalities of the "Bona Mors" in the same place. Sodalities of the Blessed Virgin were never limited.

For details about each Sodality, see separate leaflets.

The Director of the Apostleship of Prayer, Woodstock College, Woodstock, Md., will furnish everything relating to these Sodalities (as well as to the Confraternities of the Sacred Heart): notices, forms, instructions, diplomas.

Rome.—It seems that the rooms of St. Stanislaus at St. Andrea are to be destroyed, on account of the enlargement of the street. The only means of saving them is by transportation, according to the *American process.—Chinese Letters.*

Lokat.—The school here was declared closed by the authorities, but as pupils continued to come in spite of the official notice, they received instruction as usual. A zaptich was stationed at the school door to drive the children away, but they slipped in when the guard turned his back. At times the brawny hand of a lay-brother within doors succeeded in wresting a child from the grasp of the zaptich. The interference of the French ambassador put an end to the unnatural struggle of fanaticism and ignorance with faith and knowledge. 200 families sent notice to our V. R. F. General that they were willing to embrace the Faith if a parish were established among them, and they were accorded the protection of the French flag. The Pope and France granted their request.—*Letters of Mold.*

Toletus.—Toletus was the first Jesuit elevated to the rank of Cardinal. The learned Oratorian, Cabassutius, wrote, "We must wait several centuries to see such another as Toletus." The *Summa Casuum Conscientiæ* was approved of in the highest terms by the saintly Bishop of Geneva, St. Francis de Sales, and by the Eagle of Meaux—the gifted Bossuet.

Trichinopoly.—Some six weeks before the University examinations took place, it was publicly announced in the first division of the College, that a retreat of eight days would be given to those who felt courage enough to make it in silence. Over twenty students presented themselves. When the examinations were over, Dec. 19th, those who were chosen, 17 in number, were given rooms, and bravely entered upon the Exercises of St. Ignatius. Four meditations were made daily, and silence observed as in a Novitiate, notwithstanding the fact that most of them had just finished a written examination extending over 36 hours, and that the time now given to spiritual exercises was taken away from their vacation of one month. At the end of the retreat, five of the party took the habit of the Society. They are all Hindoos, and the best in the College. The youngest had just matriculated for the University, standing 43rd in the first class out of 2000. The other four had taken their *First Arts*, and wanted but a few months to complete their course and take their B. A.—*Uclés Letters.*

Mgr. Canoz, S. J., Vicar-Apostolic of the Madura Mission, had his first ordination of secular Priests in February last. The candidates were seven young Hindoos, educated in the Seminary attached to the College of Trichinopoly. Hitherto all the work of the Mission has been performed by the Jesuits.—*Missions Catholiques.*

Uclés.—The Scholastics of Uclés give us of Woodstock, credit for setting them a good example in the matter of Academies — Theological and Philosophical. They have modelled theirs after ours, and acknowledge their debt with many and graceful compliments. Now that our Academies are productive of good, even where we never expected it, we must continue the work even, if possible, with more earnestness and research. If the Uclés Academies are as interesting, from a literary point of view, as the *Letters* are, it is not to be wondered at that the sessions should be occasionally honored by the presence of Superiors or Professors. We wish them every success in this new work.

Washington Territory.— Bishop Junker has 13,000 Indians in his flock; our Fathers have there four missionary residences, with schools,